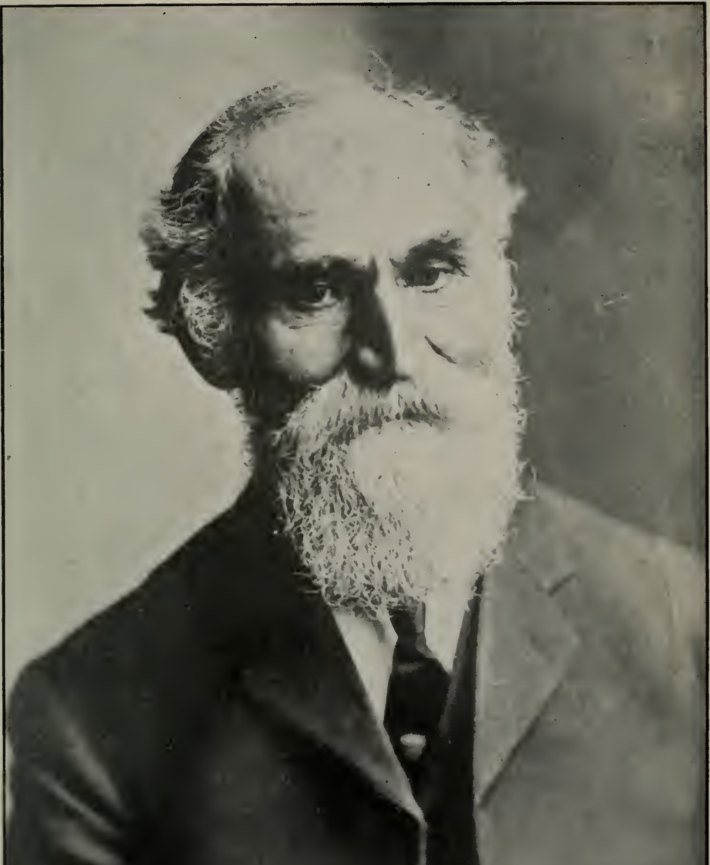


The Ten Tribes

DISCOVERED AND IDENTIFIED

THE FOUR HISTORIC PHASES OF
THE HOUSE OF JACOB
CONSIDERED

BY STEPHEN MALAN

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Preface

The purpose of this book is to show who and where the ten tribes of Israel are. It is no crack-brained theory, but a serious attempt to solve the problem in the light of history and the Scriptures.

I have studied, as carefully as I am able, all the literature on the subject, sacred and profane, and the conclusion here stated is that to which all the facts unquestionably point. And I am sure that no one can study all these facts and arrive at any other. The only reason why any other conclusion has been entertained by any of our people is that they have not had all these facts before them when they took up the subject, or that they have not entered into a careful study of the question. So far as I know, these facts have not been laid before the public before, at least not in the way I have tried to present them.

The view expressed in the following pages I have entertained for the last thirty years—

ever since, in fact, I first became interested in the subject; and from that time to this I have devoted all my spare moments in an active life either to getting new light on the subject or to verifying the conclusions to which the facts already gleaned had led me.

If I can but obtain a careful hearing for my little book, I shall be content to rest my case with the reader.

STEPHEN MALAN.

Ogden, Utah,
October, 1912.

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Introduction

[The words of my mouth] are all plain to him that understandeth, and right to them that find knowledge. —Prov. 8:9.

Where are the ten tribes of Israel? This is a question that has often been asked by Bible students and as often answered, but, as I believe, never properly answered. Those who have attempted to discuss the problem have had too few facts before them to give an adequate solution of it.

The ten tribes rebelled under Rehoboam the king of Judah and the successor of Solomon. Subsequently, under Hoshea, they offended, by double-dealing, the king of Assyria, and he led them out of their native land of Samaria in a body, replacing them with subjects from another part of his dominions. For a time they dwelt among the Medes and Persians, but afterward left those peoples for what was known as the "north countries." That is the last we hear of them, either in sacred or profane history.

A number of theories, however, have been advanced to account for them. Some persons

believe that they live a nation by themselves in a territory beyond the Arctic circle, whom the prophets will lead in a body to Zion. Others are of the opinion that they have been removed from this to another planet. And still others believe that on a certain date they were led of the Lord through a subterranean channel into the interior of the earth, eventually to be recovered therefrom. My own opinion, and the one advanced in these pages, is that the ten tribes were scattered among the nations of the north, and that they are even now being gathered as Latter-day Saints. I think I have proved my position to the satisfaction of any one who will read this book carefully, and with no preconceived notions on the subject.

There are scores of predictions and passages in the Scriptures, both ancient and modern, bearing directly on the subject of the whereabouts of the ten tribes. And for the most part these are so plain that he who runs may read, detailing prophetically, as they do, the events in the exodus and destiny of those peoples with as much plainness as if the words were written after the events as history instead of before them as prophecy.

Why, then, it may be asked, has this the-

ory of their scattering never been advanced before among us? For one thing, because no one has attempted to give the subject a thorough-going investigation; no one has collected all the predictions relating to the ten tribes and endeavored to interpret them in the light of history and geography. The way in which this matter has been dealt with is this: Some passages of Scripture that, on their face and superficially considered, pointed to an isolation of those peoples somewhere in the Arctic regions, have been used as the sole basis of argument. And for another thing, no one, so far as I know, has found the key to the situation. The key is this: The ten tribes are not always called the ten tribes, but are often called "the house of Israel," "the house of Joseph," and "Ephraim." With this fact in mind the prophecies relating to the ten tribes becomes clear; without it, everything in them is obscure.

The task, therefore, which I have set before me in this little book is to show that this proposition is true and in harmony with all the prophecies on this subject: that the ten tribes were scattered among the northern nations and are now being gathered in the religious movement known as "Mormonism."

I shall do this under the following headings, each of which is subdivided into chapters:

First, the origin of the Israelites and their development into a nation;

Second, the Hebrew people as a united nation;

Third, the scattering of the Hebrew people; and

Fourth, the recovery and union of the Hebrew people.

Part One

CHAPTER I.

THE NATION'S BIRTH.

Waiving the question of antecedents, we may ascribe to the patriarch Abraham the honor of establishing the House of Jacob. This honor was given to him because of his inflexible determination to work righteousness. Of his superior astronomical knowledge there are evidences to be found in the archives of ancient Chaldea and Egypt. Much of his information on this subject he imparted to the Egyptians while he dwelt among them as a stranger. Added to this virtue of higher mental attainments was his extraordinary faithfulness in obeying the Lord, no matter how great the sacrifices required of him. It was on consideration of these qualities that the Hebrews —at least the House of Jacob—became the favored people. Born in Ur of Chaldea, he was pre-ordained of God to be the founder of a nation which, notwithstanding its many shortcomings, was destined to grow into a nation that should exert a powerful influence in the world.

When he and his wife Sarah had passed the meridian of life, Isaac, on whom the birth-

right was confirmed, was born to them. This favored son growing to manhood, Father Abraham, wishing to select for his son a wife from among his own kindred, sent his household steward to the city of Nehor, in Mesopotamia, where Bethuel lived. Bethuel was the son of Nehor, who was the brother of Abraham. Bethuel had a daughter named Rebecca, and she it was who was chosen to be Isaac's' wife. Of this union came twin brothers, Esau and Jacob. Jacob defrauded his brother of his birthright, buying it for a mess of pottage. Nevertheless it was pre-established that his issue should be princes of the House of Israel, through whom a nation was to be ushered into existence.

The sons of Jacob—twelve in number—were as follows: Of Lea, Ruben, Simeon, Levi, Judah, Issachar, and Zebulun; of Rachel, Joseph and Benjamin; of Zilpah (Leah's maid), Gad and Asher; and of Bilah (Rachel's maid), Dan and Napthali.

The venerable patriach Jacob doted on his son Joseph. This should not be a matter of surprise, for Joseph was the first born of Rachel, the most beloved of Jacob's wives. Besides, Joseph must have inherited the graces of his mother. Jacob would very naturally,

therefore, manifest more tenderness for him than for any of his other sons. While the other sons exhibited the qualities of self-reliance, courage, and manliness, Joseph showed a temperament for reflection to a high degree, and mildness, docility, and a love for home and parents. He was pre-eminently spiritual, a born prophet. His dreams show this, which he innocently related to his father and his brothers.

These dreams it was that brought him the hatred of his brothers. They were apprehensive that Jacob's love for Joseph would be the means, together with his dreams, of bringing on in him arrogance and a desire to rule over them, especially as upon the youth was bestowed the birthright. They therefore resolved upon the execution of a plan to put him out of the way. An opportunity to do this was soon found.

The vocation followed by Jacob's sons was that of shepherd. They possessed a vast number of sheep, cattle, and asses, for which they were required to find pasture. They were, therefore, under the necessity of living a nomadic life, moving about from place to place.

On one occasion the patriarch, anxious to know where his sons were, sent Joseph in

quest of them. It appears that they were a long way from home. Joseph, after repeated inquiries concerning them of the people of the country, finally found them, and undoubtedly joy was expressed in his countenance at sight of them. As soon as they saw the youth, they uttered, in derision, the exclamation, "Behold, the dreamer cometh!" Thereupon they began to deliberate as to ways and means to be rid of him, some of them being in favor of slaying him. Reuben suggested that they cast him into a pit in the wilderness, intending to draw him out at the earliest opportunity. As they all sat down to their repast, a company of Ishmaelites came past from Gilead, with their camels, bearing spices and balm and myrrh to sell in Egypt. Judah then went and drew out Joseph from the pit, and they sold him to the Ishmaelites for twenty pieces of silver. Reuben, having been absent when the sale was made, went to the pit, but Joseph not being there, he rent his clothes. Going to his brothers in the belief that they had made away with the boy, he upbraided them and accused them of murder, when they revealed to him what they had done. Joseph's coat was torn and dipped in the blood of a slaughtered lamb, to

make it appear to their father that Joseph had been devoured by a wild beast.

The shock of this story must have been heart-rending to the venerable patriarch, and its effect have brought on long mourning. Undoubtedly, also, the brothers must have grieved over their rashness, however free of him they may have thought themselves.

The writer might have dispensed with the minute recital of the above incident, were it not for the fact that it brought important results to the people of Jacob, which the writer shall fully elucidate in the course of this history.

In Egypt Joseph found favor with his master, Potiphar, a dignitary, who discovered in the young man mental virtues worthy of a maturer age, a manly form and gracefulness of deportment. So handsome was Joseph that his mistress conceived an ardent passion for him, which he could not reciprocate. His firm refusal of her importunities made her sense her humiliation, and she vowed her vengeance upon him. She falsely accused him of a criminal attempt upon her person, the result of which was that he was incarcerated in a dungeon as a criminal.

While Joseph was in prison, an incident

occurred which shows that the gift of prophecy and divination was still upon him, the incident, namely, in which he interprets the dream of Pharaoh's two servants, the chief baker and the cup-bearer. This exceptional gift is shown also in his interpretation of the king's dream two years later. Pharoah had a double dream, which considerably disturbed his mind. In his perturbation he sent for his magicians and soothsayers and wise men, and related to them his dreams, with the request that they should interpret them. But none of them could do so. Then the butler who had been in prison with Joseph said to the king: "I do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker: and we dreamed a dream in one night, I and he; and we dreamed each man according to the interpretation of his dream. And there was with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored to mine office, and him he hanged."

Pharaoh, on hearing this, ordered the re-

lease of Joseph, and had him brought into his presence, dressed in fine garments. This done, the monarch addressed Joseph thus: "I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it."

Joseph, unabashed and uncringing, stood before the king and his courtiers with collected mind, and proceeded to reveal that which the dream portended. It was a revelation of a coming seven years of plenty, to be followed by seven years of famine, throughout all the land of Egypt and the countries adjacent. To secure the advantage of the years of plenty against the distress of the oncoming sterility, was yet a matter to be considered.

Monarch, courtiers, and statesmen stood amazed at this revelation, coming from a youth. Joseph also instructed Pharaoh how to proceed in the management of the resources derived from the years of plenty, in order to provide for the years of famine. At this signal display of intelligence there was evoked from the king this exclamation: "Bow the knee!" And he chose Joseph to guide the ship of state and manage the affairs of the realm, for he rightly judged that no one could better conduct the affairs of the nation than he who had

shown such sagacity and wisdom. And the king put his own signet ring on Joseph's hand, arrayed him in fine linen, and put a gold chain about his neck; then made him ride in his second chariot and confirmed him prime minister of all Egypt. After that, in order that no murmur might arise from Joseph's sudden elevation above the noblemen, the king invested him with a title and changed his name to Zaphnath-paaneah, and gave him for wife the daughter of the Governor of On.

It is a pleasing reflection to us, this elevation of Joseph, out of the mistreatment of his brothers—who must have been by now repentant—to the most important position of trust and responsibility in Egypt. He, the outcast brother, the humiliated of the dreams, becomes honored and respected of a great king and his court! What more wonderful and memorable tableau can be exhibited?

In consequence of the famine in Egypt, following the years of plenty, it happened that Joseph's brothers came down into Egypt to purchase grain for the household. As they approached Joseph with due respect and reverence, they made known their errand. Although he recognized them, he did not reveal his identity immediately. They had no idea that he was

their outcast brother. He questioned them, accused them of being spies—grain merchants come to discover the weakness of the country.

All this, of course, was to test their loyalty and to draw from them information of their own household. The accusation that they were spies was provoked by the fact that inasmuch as the famine was also severe in the countries adjacent to Egypt, it was known that Egypt had plenty. Besides, Egypt had not long since been subjected to invasion by shepherd kings and their mercenary armaments, and some of these were still on the borders of the country, watching for an opening to plunder. The brothers, therefore, felt called upon to defend their character, and in doing so they gave a full recital of their household affairs and their motives in coming down from their own land into Egypt.

But Joseph had only begun the severe test he put upon his brothers, and had not yet either proved their own loyalty nor made himself known to them. He continued to ply them with questions. Then he required them to leave Simeon, their brother, as a hostage. As a still further proof of their honesty, he required them to bring with them the next time their brother Benjamin; for if they did not, he

told them, they could not see his face again nor recover their brother Simeon.

This arrangement being agreed to, his brothers' sacks were ordered filled with grain and provisions for the journey, and the purchase money was put into the sacks. Thus, well laden, the brothers returned to their father. But what was their surprise when they found the money returned to them! This must be returned to Joseph. Besides, Benjamin must be taken with them to Egypt, or they could neither obtain grain nor release Simeon. Here was a puzzling situation. They could not persuade their father to relinquish the only remaining son of his beloved Rachel. Said he, "Me have ye bereaved of my children; Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me." However, their position became critical; they could no further dally with their father's refusal to let Benjamin go; for their provisions were at an end. So both Judah and Reuben stood sponsors for Benjamin, assuring their father that they would bring him back.

There was no alternative, Jacob saw, than to permit Benjamin to go with his brothers to Egypt. The money had to be returned, more provisions had to be purchased. So the

men went to Egypt, with Benjamin, bearing presents to Joseph, balm, honey, and spices, nuts and almonds. Jacob was resigned to the situation, having received a revelation from the Lord that their enterprise would be successful and result in good to the whole household.

Arriving in Egypt and presenting themselves before Joseph with Benjamin, Joseph could hardly refrain from giving expression to his joy and mental agitation. He ordered the household steward to prepare a feast and bring the men to dine with him that day. The brothers came to the feast, not without hesitation, fearful that Joseph might seek occasion to do them evil, such as enslaving them and taking their animals. However, as Joseph appeared, Judah related to him the mistake that had been made in placing the money in their sacks, and the reluctance of their father to send Benjamin along, who still grieved at the loss of the brother whom they had sold, and also of Simeon. Judah also disclaimed any knowledge of the money which the men found in their sacks on their return home. Being in a way pledged to return to Egypt to redeem Simeon and bring Benjamin, they had come with both, and with money to purchase other provisions.

And in behalf of his brothers, Judah besought Joseph to accept their offerings of peace, with their father's blessing.

At this Joseph said, "Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money." And he brought Simeon out unto them. Then he proceeded to ply them with questions, especially about the health of their father. He ordered his servants to feed and water the asses, and he feasted them handsomely. Setting his eyes upon Benjamin, Joseph asked, "Is this your brother, of whom you spoke?" And when they told him that it was, he said, "God be gracious unto you, my son!" Thereupon he instantly retired to give vent to his feelings in tears.

Notwithstanding all that had passed, he still put them to another severe test to prove further how far he might trust to their loyalty and honor. For he again ordered his steward and servants to refill his brothers' sacks. Acting under instructions, they put the purchase money in the top of each sack, and put Joseph's own silver cup in the youngest man's sack. Also the brothers were given additional provisions for the journey.

Thus equipped, they started homeward,

rejoicing in their good fortune and the royal entertainment they had received. They had gone, however, but a short distance from the city, when a troop of the governor's guards overtook them, with the accusation of having purloined the silver cup belonging to Joseph.

The brothers replied that it was impossible for any of them to be guilty of such an offense; but if the cup should be found in their possession, they would resign themselves to be bond servants, if so required. "Not so," said the chief of the guards, "only the guilty one shall be a bondservant, and the rest of you may proceed on your way without interference."

All their sacks were searched, so confident were the brothers that the cup would not be found with them; they would willingly give the guilty one over to the vengeance of the governor. Their astonishment cannot be described when the cup was found in Benjamin's sack. Deeming themselves all implicated in the offense, they were about to rend their clothes, distracted by the situation, when again the chief interposed, saying that only the purloining of the cup was the offense, and that the money returned in their sacks was an act of generosity of the governor.

But to leave Benjamin was out of the ques-

tion. Some other means of satisfying the governor must be found, at whatever cost. But no alternative would do. So they all returned, with crest-fallen countenances, to the governor, before whom they prostrated themselves. Judah, as spokesman, earnestly entreated his lordship to let Benjamin go to his father, and he would remain in the young man's place as a bond-servant and serve him faithfully; for how could he return to his father without Benjamin, for whom he had pledged himself? And Judah told of the grief of his father when he learned that Benjamin, like Joseph, had gone from the family circle.

At this manifestation of manly grief and loyalty to his father and care of Benjamin, Joseph broke down. He embraced them all with supreme joy, and explained the conduct he had observed towards them from their first appearance in Egypt. As the famine would continue for two years more, he prevailed upon his brothers to come to Egypt to live, with all their house. He loaded them with provisions for the journey both ways, and sent his servants with them and a number of chariots to bring out the whole of Jacob's household. The aged patriarch, when the company arrived with their chariots and provisions, was overcome

with joy, and exclaimed, "It is enough; Joseph, my son, is yet alive: I will go and see him before I die."

And so Jacob's household was moved to Egypt. Joseph consulted Pharaoh about what part of his dominions would be the most convenient for his father and brothers to locate on their arrival. The king said, "The land of Egypt is before thee: in the best of the land make thy father and thy brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle." So Joseph chose the land of Goshen, in Lower Egypt, it being the best adapted for stock-raising.

His people arriving on the borders, Joseph went to meet them, his soul filled with great joy at beholding his father once more in the flesh. Taking five of his brothers, he appeared before Pharaoh, the king, who inquired as to their vocation. They answered that they were shepherds or stockmen. The king manifested pleasure at having these Hebrews settle in the frontiers of his dominion, for they would most probably protect Egypt in those quarters. He asked several questions of Father Jacob, and congratulated him on having such numerous

and noble-looking children. He befriended the patriarch during the latter's life.

According to Josephus, this king was a noble man, whose reign was not disturbed by military exploits, but rather lent encouragement to the arts of peace. This is all the information we have concerning this Egyptian monarch. How long he reigned and when he died, the records do not tell. The brief notice we have of him in the sacred page shows that he was a good and wise prince and that he had the interests of his people at heart. Joseph, his prime minister, died about 1702, B. C. Two of the monarchs who succeeded the Pharaoh of Joseph's day, history gives us no information concerning them, except that it was during their reigns the Hebrews began to be oppressed. After this, the history says that a new king arose who knew not Joseph.

Now we return to the incident of the settlement of the people of Jacob in the land of Goshen.

Jacob spent the last seventeen years of his life in Joseph's household. It may be assumed that he enjoyed this brief period in happiness and contentment, revered by his children and held in esteem by the reigning monarch. Approaching the end of his life, the aged patriarch

called his children together, blessed them, and through his prophetic vision, told them what should be their future career. More especially did he forecast the subsequent life of the sons of Joseph, and of his own sons Judah and Levi. He predicted that these should greatly influence the world. At the age of one hundred and forty-seven years Jacob passed away from this mundane sphere, lamented by his children and the Egyptians who had befriended him in life.

Having been instructed by the illustrious patriarch to inter his remains in the sepulcher of his fathers, in the field of Machpelah, near Hebron, his sons embalmed the body and carried it hence with much ceremony, attended by his children of two generations.

During the remainder of Joseph's life—which was characterized by the same statesmanship in managing the affairs of the nation—the Hebrews prospered greatly. In the third generation, however, after all those who had befriended them had passed away, a radical change of rule occurred, reversing the former policy of the government toward the Hebrew people. A new king, descended from the Theban princes of Upper Egypt, took the throne, and with his following proceeded to introduce

and construct a new system of laws, oppressive and rigorous so far as the Hebrews were concerned and the foreign population generally. They were unappreciative of the vast benefits the nation reaped through the wise administration of Joseph. All they saw in the Hebrews was their peculiarities of custom and character, and seeing that these people were becoming more and more numerous, they feared that in time the native population would be absorbed. Besides, the Israelites followed a pursuit believed to be inimical to the institutions of Egypt. These differences soon became a source of trouble to the Hebrew population there.

CHAPTER II.

THE HEBREWS IN EGYPT.

Memphis, Egypt's metropolis, was celebrated in the ancient world as the seat of literature, science, art, and husbandry, and men resorted thither from various parts of the world. Within her walls and immediate suburbs were displayed whatever was in that remote time to be admired, as also all that was repulsive to the senses, and debasing. Yet Egypt was considered highly favored of the gods. The population was composed of many castes—royalty, priests, warriors, artificers, soothsayers and magicians, husbandmen, and bond-servants. Each class was kept within definite limitations, beyond which no one might pass.

There must have been flattering courtiers, evil-designing, infusing their venom into the minds of hitherto peaceably disposed Egyptians toward their neighbors, the Hebrews. The better class, especially the priests, must have been well informed concerning the Hebrew people. Doubtless they knew of the work of the patriarch Abraham in destroying the Nimrodian gods, and also the abortive schemes of the priests contemporary with him to ac-

complish his destruction. Perhaps another source of evil in their minds toward the Israelites was the fact that the sons of Jacob, single-handed, had striven with signal success against the five principalities of the Amorites; and now here were the children of these in Egypt, with their strong bodies—a danger to the state and dignity of the realm.

The section of country which had been granted to the children of Israel was well calculated to serve the purposes of a stock-raising community. Bordering on the northeastern part of Lower Egypt, the country was also well adapted for agriculture, provided water could be obtained for irrigation purposes. And so long as the population there was treated well by the governing power, it would have been a good thing for the state, if nothing else, then as a protection to the border country of the nation. Whereas, if the Egyptians were to treat them as enemies, the Hebrews, by reason of their manly strength and large numbers, might join the enemy over the border and rise against the native population of Egypt. Such, at any rate, must have been the fears of the Egyptians.

Judging from the subsequent actions of the new rulers, they must have reflected on these

probabilities. In order to avert such a possibility in the Hebrew people, they thought it proper to limit the increase of the Israelites, and to make them socially inferior. They appointed taskmasters over them, to direct them in their labor; for in their first occupancy of the land, no payment was exacted of the Hebrews. The king then reigning considered their presence in that part of his dominions a benefit to the government, in the protection they would afford the nation However, as soon as the Egyptians manifested an inimical spirit toward the Israelites, they trumped up a charge of illegal possession of the land; they wished to be paid for it in labor. In order further to restrict the liberties of the Hebrews the rulers put a ban on their former occupation of shepherd and enjoined upon them agriculture and mechanical pursuits—to live in houses instead of tents, and of building fortified cities on their frontiers. The next move was to turn the land into cultivation, which required immense labor. Reservoirs and aqueducts and canals also were built by the slave labor of the Hebrews, directed by the taskmasters appointed by the Egyptians. Next came the erection of immense storehouses to store the grain with which the Israelites paid the govern-

ment for the use of the land. These oppressed people, overwhelmed with incessant work, were forced to erect temples to heathen divinities. Such extreme measures would naturally tend to subdue the Hebrews, curb their independent spirits, and retard their population; also to increase the revenues of the nation, strengthen the power of the government, and in general make the Egyptians superior to the Israelites in all that goes to constitute a powerful race.

And these drastic measures did not entirely accomplish the results that had been aimed at. One other measure, however, was determined upon. The soothsayers warning the king that a male child born of the Hebrews would encompass the destruction of the nation, he decided to increase the number of taskmasters, to augment their daily labor, and to have every male child born among the Israelites put to death. This last point in the edict, however, was not of long continuance, being regarded by the wiser part of the nation as unworthy a race as cultured as were the Egyptians.

It was, however, decreed by a higher power than that of the Egyptians that one of the male children born to the Hebrews, so much feared by the rulers, was destined to prove the liberator of the despised people, and at the same

time to punish their oppressors for their vanity and despotism. This child was Moses.

As Pharaoh sat in royal apparel, surrounded by his court, he detected in Moses a marked superiority of mind over that of others near him. And indeed Moses had a great mind, a noble character, and an intelligent countenance. He was moulded for the grand purpose the Lord was to accomplish through his instrumentality. In him was reflected another Joseph—both saviors and protectors of the chosen people under the direction of the Lord.

Moses' actions were assiduously watched by his enemies in the court. They had before this suspected that his peculiar traits of character were nothing else than Hebrew. The monarch was fore-warned that his daughter's protege was believed to be identical with the person to be feared as threatening disaster to the government. And this fact was soon made manifest; for presently it was known that he had slain an Egyptian who was maltreating a Hebrew. Apprehensive of the consequences of his act, Moses fled from Egypt to the land of Midian, where he was received by Jethro, a prince and priest of the Midianites. Moses remained with that people for forty years, wedding the priest's daughter.

Joseph was forty-two years of age when his father's household came into Egypt. He had at that time been twenty-two years in that country. So that he must have attained his twentieth year when sold. He died at the age of one hundred and ten. From the time of his death to the birth of Moses was sixty-four years. This latter was aged eighty years when the exodus took place. So that from the time Joseph came to Egypt to the eventful exodus of the Hebrews was two hundred and thirty-six years, and two hundred and fourteen from the removal of his father's household. The inference drawn from the Bible that the Hebrews were dwelling as strangers in a country alien to them is not to be taken as Egypt merely, but rather the period from the time Abraham came to the land of Canaan to the time of the exodus, which accounts for the time given as serving to have been four hundred years.

But to resume the story of the people after the flight of Moses: It may reasonably be supposed of them that they had given up all hopes of deliverance from their enforced serfdom, as presumably they had entertained some hopes in Moses on account of his influence at court. They were not aware that the absence of their leader was accelerating the development of

events through which their deliverance would be accomplished.

The Lord, after the return of Moses from the land of Midian, commissioned this great prophet and his brother Aaron to bring about the deliverance of the Israelites from their Egyptian bondage. Invested with considerable divine power, they called down upon the Egyptians divers plagues, which resulted in the marvelous deliverance of the down-trodden Hebrews—an event which, viewed from the way it was executed, may be classed as one of the most remarkable achievements recorded in the annals of history.

CHAPTER III.

JOURNEYINGS IN THE WILDERNESS.

Seldom has there been a greater cause for joy and thanksgiving than the deliverance of the children of Israel from the land of Egypt. On no other occasion had there been an exhibition of the divine power on so grand a scale, in behalf of his people. And this in view of the wonders performed through the instrumentality of Moses and Aaron in the plagues and the overwhelming of the hosts of Pharaoh's army by the sea wave.

And so the Hebrews rent the air with shouts and songs of joy, and offered praise to their Divine Deliverer, the mighty God of their fathers. The Egyptians, on the other hand, were plunged in gloom; they were in mourning and distress.

One would think that, in view of this wonderful manifestation of the power of God, the children of Israel would never have been wavering and inconstant again. As it was, however, these miracles made a profound impression on their minds, so as to result in yearly thanksgiving. But they should have fixed their character securely on a stable foundation,

so that they would never depart from true and faithful service to the divine Author of such grand achievements, to go astray after other gods.

They were not, however, in this frame of mind. The Lord therefore resolved that they should tarry near the borders of the promised land of their inheritance for an indefinite length of time. They were not immediately to reap the harvests of that bounteous country; it was necessary for them first to be put under a severe test, till they were willing to comply with certain rules of conduct leading up to the condition upon which they were about to enter.

Inasmuch as they had but recently come from under the yoke of oppression, it was too much to expect that they would be fit to take up the rule of free men and conduct themselves wisely under it. Besides, having been in close contact with heathenism, they must have been more or less imbued with superstition and disclosed a tendency to barbaric habits and customs. In many instances, indeed, they manifested these traits of character in their subsequent conduct in the wilderness, for which they were often rebuked. They were often contumacious and disorderly. On two particular occasions they arose against Moses.

whose life was saved only by the interposition of the Lord. Once, Moses having been absent forty days on the sacred mount, the people, believing that he had abandoned them to their fate, prevailed upon Aaron to mould them a golden calf from their jewels and ornaments, so that they might worship in the manner of the Egyptians; and they exclaimed blasphemously: "This be thy god, O Israel, which brought thee up out of the land of Egypt!"

While in the wilderness, the Hebrews occupied no permanent place, but shifted their camp from one place to another until they came in sight of the land of Canaan. They fought, subjected, and dispossessed the tribes on the eastern side of the river Jordan. Aaron and Miriam died; Moses admonished the hosts of Israel and blessed them, and having fulfilled the commission the Lord intrusted to him, ascended the mount near the Promised Land, and disappeared from among men; and of all the vast numbers that came out of the land of Egypt, in the age of Manhood, none remained alive save Joshua and Caleb—the rest perished in the desert and their bones lay mouldering on Arabia's plains.

CHAPTER IV.

THE CONQUEST OF CANAAN.

"Now after the death of Moses, the servant of the Lord, it came to pass, that the Lord spake unto Joshua, the son of Nun, Moses' minister, saying, Moses, my servant, is dead; now, therefore, arise, go over this Jordan, thou, and all this people, unto the land which I do give them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that I have given unto you, as I said unto Moses. From the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of good courage: for unto this people shalt thou divide for an inheritance the land which I sware unto their fathers to give them."*

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*Joshua, chapter 1, verses 1-6.

The pronouncement is imperative; they must waive aside all hesitation; they are to usher forth upon a great undertaking, to meet enemies having a vast display of forces, military discipline, warfare, equipment, courage, and manly valor!

Within the confines of those coasts a vast population dwelt. The Hebrews were confronted in battle by giants, strong and valorous, having all manner of death-dealing instruments and material resources. They are to overcome many natural and artificial impediments to progress in the conquest, in the way of walled and fortified cities in the valleys, villages and outposts on the steep sides of mountains all but inaccessible.

Behind these defenses, in warlike attitude, stand many princes with their auxiliaries. These, the legitimate possessors of the land, by a common right of men, were not supposed to relinquish their possessions without a hard contest. They had been apprehensive of the Hebrews' intention to invade their territories, and were therefore well prepared to resist to the bitter end, with a coalition of some thirty tribes. The cities were filled with men armed with bows, slings, spears, swords, javalins, and other death-dealing weapons, ready to

stop the progress of the armies of the Israelites. Were it not that the Hebrews were inspired by a divine fury, their efforts against such odds would have proved futile. It was, therefore, by reason of the power of the Lord that they were able to triumph over their foes. The encouraging word of the Lord to Joshua to be "strong and of good courage" was bearing excellent fruit in all Israel.

We shall not follow the fortune of battles among the Israelites in detail. The results were that, with the exception of a few walled cities, the country fell into the hands of the Hebrews. The few communities that did not come out against them became tributaries to the conquering people. In this way the children of Jacob came into possession of the territory and the accumulated wealth of many generations of Canaanites.

The land was divided among the twelve tribes of Israel. Of this number two and one-half tribes occupied the eastern side of the river Jordan, and the nine and a half tribes occupied the west side of the river to the borders of the land of the Philistines and to the great sea, and from Edom's dominions south to the Lebanon chain on the north. The tribe of Levi, constituting the thirteenth tribe owing

to the fact that Ephraim and Manasseh, representing Joseph, was given a portion equal to that of any other tribe, the male members of this tribe of Levi having been selected as the ministering priesthood for the whole people; they were allotted sixty-two cities with their suburbs.

Part Two

CHAPTER V.

THE HEBREW THEOCRACY.

Following the conquest and partition of the territory and the placement of the tribes in their inheritances, there began a form of national organization with many differences from that which they had had in the wilderness. Moses, as also Joshua after him, had chosen a body of men to assist him in the leadership of the people. Each tribe had occupied an appointed order, whether on the camping ground or on the march, led by its chief captain and his subordinates, Moses (and again Joshua after him) being commander of all the hosts. Now, however, the chief of the tribe was usually chosen from a prominent family, generally in the order of birth; he was recognized as the prince of the tribe to which he belonged. Each tribe constituted a principality, and each principality would send six representatives to the federal legislature, which consisted of seventy-two members, commonly designated as elders of Israel. This body of men was presided over by the federal or supreme judge. The law of Moses was the constitutional code of rules by which the elders

were guided in local affairs. This code, however, could not be applied to foreign affairs in many of the emergencies that arose in their new situation, such, for instance, as commercial treaties with neighboring peoples and their offensive and defensive affairs. This legislative body was, therefore, so organized as to cover these emergencies.

As regards their judicial rules of procedure, arising from civil and criminal trials and grievances of minor importance, each tribe had its petty judges, whose decisions, if accepted by the parties, would stand. In serious cases of dispute, which went to a higher court, a supreme judge sat, especially in cases which involved the whole community. The chief judge was elected by an assembly of the petty judges, but the selection had to be ratified by the legislative body. As assistants the chief judge had a number of lawyers.

Established thus in their new home, with material prosperity and the blessings of the Lord, the people, one would think, should have determined to show their worthiness. We are, however, soon to witness and deplore their defection. Very soon contentions between tribes ensued, resulting in violence. Moral laws were disregarded; prophets, judges, and

legislators affronted and held in contempt; and strife brought on between the Hebrew tribes and their neighbors. On several occasions during the rule of the judges the Syrians, the Philistines, the Amorites, the Midianites, and the Moabites, whose fathers had submitted to the valor of Joshua and his followers, came upon the Hebrews and chastened them till they were brought to humiliation and repentance. The rule of the judges continued for four hundred years.

At length, in order to check or avert these repeated incursions and disturbances, and at the same time avoid tribute and bondage, the people demanded a king. They imagined that a king would lend dignity and prestige to the nation; that their nation would be strengthened. In this desire there was no doubt a feeling that they ought to be, politically, like their neighbors. At any rate, thus resolved, they laid their wishes before the prophet Samuel for his consideration. Samuel demurred; he told them frankly that it would not be for their good, that it would be the means of turning their present freedom into more or less of a despotism. The prophet endeavored to impress upon the people that now they were the rulers, but that if they established a kingdom

they might become servants. This explanation and warning had little effect on the people. They persisted in their desire for a king. And so Samuel chose an anointed to be king, Saul, the son of Kish, a Benjamite.

CHAPTER VI.

THE HEBREWS' MONARCHY: SAUL'S REIGN.

Tall, far above the average, his manly form well proportioned, Saul was the first king of the Hebrews. In the first part of his reign he displayed those virtues which the people had desired in a king. His judgment was sound; he had sagacity; he was valiant and active in war.

With limited resources at his command, he performed actions worthy of his high place. He forced his adversaries to respect his people, suppressed the powers of petty kingdoms, and severely chastised the Amorites, the Moabites, the Midianites, and completely routed the Amalekites. In fine, he elevated the Hebrew commonwealth to a position of respectability and importance.

It is to be deplored that his reign, so well begun, should before long assume a different character. He would not brook any opposition to his arbitrary rule. Disregarding the Lord's commandments, as expressed through the Prophet Samuel, he assumed sacred privileges granted to none but the high priest. Further-

more, on the least hint of disloyalty to his royal dignity, he ordered the slaughter of all the inhabitants of a village of Levites containing the chief high priest, his whole household, and eighty priests of his order. This and other similar offenses moved the Lord to reject him and to command Samuel to anoint David, the son of Jesse, to be king in his place. However, this anointing was privately administered, and David's appointment was not at the time ratified by the legislature. Following a sound rebuke of Saul for transgression, Samuel announced to him his rejection by the Lord and the choice of another to take his place, but without revealing the name of the one selected. Saul, however, was suffered to rule for the rest of his life.

But if he continued his reign after his successor had been appointed it was without the Spirit of the Lord; for the Spirit of the Lord was withdrawn from him, and instead an evil influence took hold of him, asserting its malignant power and clouding his mind. And when his anger was aroused, whether by an imaginary wrong or a suspicion of disloyalty to him, or an unguarded expression reflecting on his kingly title, he would carry out a terrible vengeance

on the offender, as in the case of the high priest already mentioned.

At last, in a fierce encounter with the Philistines, he became surrounded by overwhelming forces and lost his life, although his personal guard fought valiantly to save him from the enemy.

CHAPTER VII.

THE HEBREW MONARCHY: DAVID'S REIGN.

David was of the royal house of Judah, while, as stated, Saul was of the tribe of Benjamin. In view of what is to be said presently on titles and birthrights, it may be here remarked that there were two particular tribes in the house of Jacob which assumed the right to royalty. They were the tribes of Ephraim and Judah. These were always acknowledged by the people. All the rest of the tribes were recognized as so many principalities, and the chief man in each tribe was recognized as a prince in Israel. Accordingly, as we have already suggested, Saul issued from a princely house, while David came from a royal house. So much for the present; the topic will be treated again, more in detail.

It has already been remarked that David was duly anointed as the successor of Saul, excluding the princely heirs of this king from further rights to the throne. Why is this? Although we shall come to this topic in another place, we must say a word on the matter here. The two special tribes—that of Ephraim

and Judah—both claimed the birthright, Ephraim standing for the house of Joseph. This is the reason for the fatal rivalry between these two houses. The fact that David was of the royal house of Judah, and that he was also the choice of the Lord through the prophet, was sufficient for all the tribes of Israel.

The unpretentious youth was the Lord's elect from among the princes of Israel. For the time being it satisfied the nation to be a kingdom, to have the responsibilities of kingship, to subdue the nations surrounding them, and to find themselves among the foremost nations.

We are first introduced to David as a distinguished guest in Saul's royal household in the guise of a player of a musical instrument, in which art he was an adept. He had been sought for by the king to drive away the evil spirit. The sweet strains produced by the youth subdued the malignant influence that disturbed Saul's peace of mind, and the king could not well dispense with David's valuable service. As a guest at the royal house, therefore, the young man became initiated in the secrets of kingship.

The next round in the ladder of David's greatness was a noble action on his part in the

army, which was applauded by Israel. This was his meeting the Philistine giant, Goliath. We need not relate this heroic deed, as all Bible readers are conversant with the incident and its results, part of which tended to exalt the young man as one of unexampled courage.

Through this feat, witnessed by the whole army, David acquired the reputation of being not only courageous and fearless, but also of having great determination and ability sufficient to meet every emergency.

All of this troubled Saul a great deal. It engendered his hatred and enmity. The conduct of the people in this incident, however, was without conscious reflection on the king; but when the women called out that Saul had slain his thousands, while David had slain his tens of thousands, the effect on the king was the same as if they had meant a slight upon Saul. The king did not forget the fact that Samuel had told him of another's having been chosen to fill his place, nor did he overlook the fact that David was one of the royal house. He must, therefore, have brooded on these facts and come to the conclusion that David was the very man who should take his place on the throne. His anger on this account knew no bounds, extending even to his son Jonathan,

because he was David's' bosom friend. "Thou son of the perverse, rebellious woman," he said of his son, "do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness? For so long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die."*

From this expression one may easily understand the state of Saul's mind so far as David was concerned. Jonathan and several of the king's sons were killed in the battle of Gilboa. David was not at the battle, for the reason that he was endeavoring to avoid the king at the time; he was near the borders of the Philistines. When David heard of the results of the battle, he was filled with sorrow. He ordered his few faithful followers to fast and mourn for the loss of those princes who had fallen in the encounter. Meantime, the king was persistent in his purpose to put David to death, but David kept out of his way. In two instances during Saul's pursuit of the young man, David had an opportunity to slay the king, but refused to do so because of his

*Samuel, chapter 20, verses 30 and 31.

reverence for the anointed of the Lord. David, conscious of his royalty and his favor with the people, could easily have roused the army and the people to place him on the throne; but he was far too high-minded to resort to this means of hastening his reign. However his grievances might have justified him in pushing his claims to the kingship, David always felt it his duty to be loyal to the actual sovereign. For as long as Saul lived, he was yet the Lord's anointed, and as such he was sacred to him. It is true that the men of Judah to the number of six hundred enlisted in David's cause; not as partisans for his rights, but simply as a bodyguard, in case his life should be endangered.

This magnanimous conduct on the part of David shows the real character of the man. No matter what the aberrations of the king's mind might be, or how vindictive his hate toward the youth, David was resolved that the sovereign should be perfectly safe so far as he was concerned. David, who had his own conception of what was right in conduct, remained devoted to the king and the general welfare, even at the most imminent risk to his own life. Had it been otherwise with him, David might have been the cause of an insurrection, in

which there might have been a great deal of bloodshed and sorrow. As it was, he abided his time, conducted himself wisely, and won not only the love of his own people, but the respect of all subsequent generations.

We have already remarked that a rivalry in the house of Jacob of two parties claiming the royal prerogative, existed, and that, by the wise course pursued by David, the union was preserved and a most perplexing situation void of ill result met.

Notwithstanding Saul's troubles, during the latter part of his reign, on account of David and also on account of his own mental state, his reign was measurably successful. Deeds had been done of great importance to the nation. Some of Saul's defeats arose, not from any disparity of numbers, but rather from lack of discipline and skill in the army. This defect David overcame. He chose a body of men from among the strongest and most valiant to be found, and subjected them to the most rigid discipline and thorough drill, divided them into separate bodies and trained them for war by mimic battles, according to the most approved methods of warfare in those days. This body of chosen men had able commanders placed

over its separate parts, well trained in the art of war.

Thus prepared, David undertook an extended campaign against the enemies of the Hebrew people. He made vassals of the Moabites, the Ammonites, and the Edomites. He also routed the Philistines. Having subdued these enemies, he moved his victorious army against the Syrians, who had assisted those other peoples in the battles he had fought and won. He gained a decisive victory over the Syrians in a battle on the banks of the Euphrates river, in which the Syrians lost twenty thousand men. David took all the spoils, made the Syrians tributary to the Hebrews; all the nations Saul had conquered were also made to pay tribute to the Hebrews. Thus the Israelites increased their dignty, power, and influence as a nation during the reign of David. Likewise they increased their wealth through the spoils gained in their victories, the tributes they derived from the peoples they subjected, and the territory they acquired. The Hebrew nation, therefore, rose to the position of greatness and power during the reign of David, who may be classed as one of the most successful and magnanimous of rulers. He reigned over Judah and Israel forty years, seven in Hebron and thirty-three in Jerusalem.

CHAPTER VIII.

THE HEBREW MONARCHY: SOLOMON'S REIGN.

To the great and magnanimous monarch succeeds the wise and magnificent. To the former is to be given the credit of building an empire; to the latter, its wise management, in dignity, splendor, and stability. The achievements of David were the fruits of an enterprising mind and indomitable courage; the achievements of Solomon were the fruits of the arts of peace and wisdom that has never been excelled.

The task of King Solomon was to preserve in useful service and perfect that which had been obtained at the cost of great sacrifice and unswerving perseverance in long wars. In order to accomplish this, he would have to manifest not only the soundest judgment, but also a diversity of talents. He had to rule a newly-created empire; he had to satisfy a promiscuous population; he had to keep faith with his neighbor nations. But Solomon was equal to the occasion. Besides, this, there was the matter of raising a sufficient revenue to maintain the nation in a dignity conformable with

its standing, and this would have to be done in such a manner as not to create rebellions by reason of high taxation either at home or among the dependencies. Legislation would have to satisfy all parties concerned in the stability of the empire. All of which would demand the highest statesmanship in the new king.

But, as we have already stated, Solomon was fully adequate to this undertaking. He so conducted the government as to bring about a long and exceedingly prosperous reign for himself. The realm became wealthy, but the king so used it as to contribute to the general welfare. He built new and fortified cities; he established wharves for his merchant vessels, which carried agricultural and manufactured products from remote countries; and he established many other public enterprises, which have added honor to his name.

But the work that has made him more famous than any other of his wise and splendid reign is the great temple which he erected at Jerusalem. On this imposing structure immense wealth was lavished. It was, taken all in all, a marvel of architectural skill. In its finishing, its decorations, its general arrangements of courts and chambers, in the furniture

used for divine worship—everything connected with it was on the most beautiful and costly order. Requiring the handicraft of thousands, it struck one with awe and reverence. Seven years it was in the building.

The king's palace also was incomparable in its strength and beauty and richness of finish.

He established parks and fishing and bathing pools, and a regular system of highways throughout his dominions, so that intelligence might be easily conveyed from one point to another.

The royal banquets with which he entertained other kings, princes and queens, as well as ambassadors from other states near and remote, became likewise famous in their time. The king loved the splendor of courts, of military accoutrements, of anything that reflected honor upon himself and his people through the eye.

Solomon was the embodiment of a hundred virtues admired in a monarch. Born in the purple, he had opportunities that were denied to others. He is justly celebrated for his wisdom, clearness of vision, and sound judgment. Added to these was a fine personality. He was loved by his own people and highly respected

by his contemporary princes. Through his wonderful wisdom he succeeded in keeping the nation free from disturbances of all kinds.

For all this, however, he is not free from error. He was too fond of earth's luxuries; he had a limitless capacity to enjoy, and so he indulged himself too freely in these. With all his wisdom and intelligence he was mortal. He was still subject to human frailties, and in some respects he failed to resist temptation. And so he fell from grace. In his age he forsook his early wisdom, lapsing into voluptuous pleasures and becoming too vulnerable to the charms of woman.

What happened to the monarch happened also to the nation. The seeds of discord were sown which were soon to spring up to the nation's hurt.

Solomon died after having ruled over Israel and Judah for forty years, and was succeeded by his son Rehoboam.

CHAPTER IX.

A QUESTION OF BIRTHRIGHTS.

It is necessary to pause here in our story in order to consider a matter that will concern us more and more as we proceed with our narrative; the matter, namely, of the rights of royalty in the Hebrew commonwealth. We have touched on this point already, but so briefly as not to be adequate. We shall now therefore, review some of the facts in the history we have covered which have a bearing on this particular topic.

Jacob, as is well known, had four wives, of whom came twelve sons. Some of these wives and sons, as was natural enough, were favored by the patriarch more than others. Now, the first form of government which we find among the Israelites, as we have already remarked, was the patriarchal. The father might live long enough to preside over several generations of his posterity, who, in the meantime, might have become many thousands and spread over a large territory.

In order to preserve the identity of the race as a unit, the title of leader has to be vested in some one; in the case of the Hebrews it de-

scended from father to son. Naturally, as the family became more numerous, the individuals of the group would look to those in whom the rights of sovereignty were vested, and these in turn would lay claim to the rights.

The birthright had descended to Jacob. But in passing it over to his sons, he felt inclined to ignore, for sufficient reasons, his eldest son, and instead invested Joseph with it. This, of course, excited the jealousy of the other brothers, and they, as we have seen, attempted to rid themselves of him, selling him to certain Ishmailites, who carried him to Egypt. Then the brothers, not at all apprehensive that Joseph would ever turn up again to interfere with their plans, chose Judah as their leader. To this Jacob, their father, consented, believing with them that his son Joseph would never return. Later, however, when Joseph did return into the circle of their life, there happened what might have been expected. Two persons arose in which the right to rule had been invested—Joseph and Judah. It is only reasonable to suppose that this would, in time, result in a division of the people. This tendency to division did not manifest itself at all under the theocracy. The conditions were such as to demand absolute unity. The nation

had enemies to overcome, and only unity of effort could accomplish this result. And under the rule of Saul the tendency to disunion did not show itself for the reason that the Lord, through the prophet Samuel, passed by the tribes of Judah and Joseph, (represented in Ephraim), when the people demanded a king, and chose a man from the tribe of Benjamin. Then Saul's sons, as we have seen, were killed in battle. The only one remaining was slain by conspirators, so that when the latter died, there was none in the family to lay claim to the succession.

It is only when David, of the house of Judah, was anointed king that we first perceive a marked distinction in the names Judah and Israel. And for this reason: The name "Israel" was put upon Ephraim and Manasseh by Jacob. This name was assumed by the ten tribes, as partisans of Joseph represented in Ephraim; and hence, as followers of Joseph and supporters of the claim of his house to the royal power, they could without any impropriety be called the "House of Joseph," or the "House of Israel," these names being synonymous. The ten tribes' confederacy, as distinct from Judah, assumed the domination of Israel,

which, previous to the disintegration, was applied to the whole house of Jacob.

This is an important point and should not be lost sight of by the Bible reader. For neglect of this distinction in names will involve one in a good many difficulties, who attempts to study Hebrew history.

To put the same fact in another way: Prior to the disintegration of the people whose history we are considering, the names "Hebrews," "Israel," "Children of Israel," "Israelites," and "House of Israel" were applied to them as a national unit. After the rebellion of the ten tribes during the reign of Rehoboam, these tribes appropriated the titles "House of Joseph," "House of Israel," "Kingdom of Israel," and, subsequently, the single term "Ephraim," as being sufficiently distinctive. By these names the ten tribes who revolted under Rehoboam were known. After their dispersion by the Assyrians, they were called "outcasts of Israel," "the lost tribes," "scattered Israel," and the "remnants of the house of Israel." Those who remained—that is, those who did not revolt under Rehoboam—were known as the "House of Judah," the "House of David," or simply "Judah," and the "Kingdom of Judah." And after the dispersion of

the ten tribes the following names were applied to them: "Jews," the "residue," "the dispersed of Judah,'" and the "remnants of the house of Jacob."

These facts are easily proved from Holy Writ. The fraction of the Hebrew people left after the dispersion of the ten tribes, ceased to be called Israel, and will not be so called till the various divisions shall again be united in one people.

The period from the elevation of Saul to the throne till the death of Solomon, is justly entitled to be called the most glorious epoch in Hebrew history. With the assumption of the government by Rehoboam begins the decline of the national power. The unity and dignity of the nation presently ceases. From a position of aggression they are thrown upon the defensive. As a pre-determining influence in their disintegration we quote the following passage:

And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded.

Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant, and my statutes, which I have commanded thee, I will surely rend thy kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake, which I have chosen to put up my name there. * * *

And the man Jeroboam was a mighty man of valor: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph. And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field: and Ahijah caught the new garment that was on him, and rent it in twelve pieces: and he said to Jeroboam, take thee ten pieces; for saith the Lord, the God of Israel, Behold I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: (But he shall have one tribe for my servant David's sake, and for Jerusa-

lem's sake, the city which I have chosen out of all the tribes of Israel:) Because they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father. Howbeit I will not take the whole kingdom out of his hand: but will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes: but I will take the kingdom out of his son's hands, and will give it unto thee, even ten tribes. And unto his son will give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen to put my name there. And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.*

Note the expressions: "One tribe"—"house of Joseph"—"Israel" in the quotation; for unless they are considered carefully, one is

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*Kings, chapter 11, verses 9-13 and 28-37, inclusive.

apt to be misled into errors concerning the events that follow in the history of the Hebrew people.

A question grows out of this passage concerning the number of tribes. Ephraim and Manasseh are to be counted as two tribes, representing their father—two tribes where one existed before, making thirteen in all. Now, the tribes, according to the above quoted passage, were to be divided in only two divisions. But one division was to be made up of ten tribes, and the other of only one. This leaves two tribes unaccounted for. How is this discrepancy to be explained?

The reigns of David and Solomon saw one additional tribe and two half-tribes brought under Judah's rule in the following manner: Simeon and Levi, according to the patriarchal blessings pronounced upon their heads by their father, were to be "divided in Jacob and scattered in Israel." The tribe of Levi, as we have seen, was chosen to bear the priesthood. This, therefore, constituting the "scattering in Israel," gave Judah one-half of the tribe. Then, in the division of the Canaanitish territory, the tribe of Simeon was divided by being partly in the dominion of Judah and partly in the dominion of Israel. This would give Judah an-

other half-tribe. Again, the tribe of Benjamin was given by the Lord to Rehoboam "for David's sake and for Jerusalem's sake."

That the meaning of this last is to give Benjamin to Rehoboam is evident from the following consideration: David and Solomon and, of course, Rehoboam, already had Judah, by reason of their having the birthright. The "one tribe" to be given to this last must, therefore, have been another. Besides, Jerusalem was situated in Benjamin's portion, and this is the meaning of the phrase "for Jerusalem's sake" in the quotation. That this is the proper interpretation of this passage is evident also from the words of Nathan the prophet to David. He says: "Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hands of Saul; and I gave thee thy master's house and thy master's wives unto thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things."*

Evidently, then, David had been given undisputed rule over both Judah and Israel, in-

*II Samuel, chapter 12, verses 7, 8.

cluding the whole of Saul's household, which consisted of his acquisition of the princely tribe of Benjamin. The "one tribe" given to Rehoboam, therefore, comprised (1) Judah, (2) Benjamin, and (3) one-half of Levi and one-half of Simeon—three tribes.

Part Three

CHAPTER X.

DISINTEGRATION OF THE HEBREW COMMONWEALTH.

At the death of Solomon, Rehoboam, his son, ascended the throne. But, as we already know, a revolt of the ten tribes awaited him, and now they were only looking for a favorable opportunity to break away from his rule.

This opportunity was not long in appearing. It may be taken for granted that the legislature was composed of members from all the tribes of Israel. Most of these, on the accession of Rehoboam, doubtless desired a conservative administration. At any rate, such were the wishes of the delegation from Israel to the new king. They were no doubt aware that Rehoboam wanted to assume a more arbitrary rule than that of his father. "Ease our burdens!" was the cry of the northern part of the kingdom. The old men in the government service advised the king to yield to their demands, but the younger men advised him to hold out against them. The king himself wished time in which to consider the point; and at the end of three days he gave them this answer: "My little finger shall be thicker than

my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions."*

At this declaration of the king's the delegation from Israel exclaimed, "What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed to their own tents."

This reply of Israel implies what we have already remarked, that the tribes had given but a passive allegiance to David. To say that they had no part in the house of David was equivalent to saying that their allegiance was due to the house of Joseph. They, therefore, withdrew their allegiance from Rehoboam and organized a government of their own, with Jeroboam, a prince of that house, as king. And, as stated, they assumed the names of "Israel," the "house of Joseph," and "Ephraim" to distinguish them from the house of Judah.

As to this last point, we again caution the reader. We have carefully searched history,

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*I Kings, chapter 12, verses 14 and 16.

both sacred and profane, and assert confidently that whoever pretends to a desire for clear views as to Hebrew history must not lose sight of this distinction of names by which these two divisions of people were known.

Put obviously to the eye, we have:

I The united people, known as—
- 1. Hebrews,
- 2. Israel.
- 3. The Children of Israel,
- 4. The House of Israel,
- 5. The House of Jacob.

II. The divided people—
- 1. The southern division, known as—
  - (1) The house of Judah,
  - (2) The House of David,
  - (3) The Kingdom of Judah,
  - (4) Judah;
- 2. The northern division, known as—
  - (1) The Kingdom of Israel,
  - (2) The House of Israel,
  - (3) The House of Joseph,
  - (4) Ephraim,
  - (5) Israel.

The tribes which formed the division known as the house of Judah were: (1) the tribe of Judah, (2) the tribe of Benjamin, (3) the half-tribe of Simeon, and (4) the half-tribe

of Levi. The tribes constituting the House of Israel were: (1) the tribe of Reuben, (2) the half-tribe of Simeon, (3) the half-tribe of Levi, (4) the tribe of Zebulum, (5) the tribe of Issachar, (6) the tribe of Gad, (7) the tribe of Asher, (8) the tribe of Dan, (9) the tribe of Napthali, (10) the tribe of Manasseh, and (11) the tribe of Ephraim, a body of ten.

As we shall presently see, both houses were scattered, first the House of Israel and then the House of Judah. After their disintegration, they are designated as follows:

I. The House of Israel—
   1. Outcasts of Israel,
   2. Scattered Israel,
   3. The Lost Tribes.
   4. The Remnants of the House of Israel.

II. The house of Judah—
   1. The Jews,
   2. The Dispersed of Judah,
   3. The residue,
   4 The Remnants of the House of Judah.

This matter of names being made clear, we shall proceed to give the history of this divided kingdom, from the disintegration of the union to the downfall of the kingdom of Israel, cov-

ering a period of some two hundred and forty years, from 962 B. C. to 722 B. C.*

From the time of the disintegration the two Hebrew nations were subject to disturbances by the Syrians, the Assyrians, and the Egyptians. The kingdom of Israel was also disturbed by rivalries to the throne, involving regicide, fractricide, massacres, devastations, idolatry, and wickedness generally. The prophets warned them, but were treated with contempt. The anger of the Lord was kindled. And in the end the nation was destroyed and the people carried captive from their land by the Assyrians in a body. Thus the kingdom of Israel came to be a thing of the past.

The other nation—the House of Judah—while not so corrupt as its sister Israel, was also freer from internal dissensions. At intervals it was ruled by some good kings, and the government survived that of Israel by one hundred and twenty years. The people were taken captive by the king of Babylon, but returned after an absence of seventy years. In the meantime they became known as Jews. On

*The date 719 given by Josephus was the beginning; 722 was the end of the siege.

their return they rebuilt Jerusalem, including the temple, and occupied the land of Palestine till 70 A. D., when they again became disorganized as a people by the power of Rome.

CHAPTER XI.

DISSOLUTION OF THE KINGDOM OF ISRAEL.

Hoshea, the last king of Israel, was so only by sufferance of Shalmaneser, the king of Assyria. Shalmaneser had exacted from the king of Israel a pledge that he would recognize his imperial sway. But Hoshea broke his word, and secretly endeavored to enlist the aid of the king of Egypt against Shalmaneser.

As soon, however, as the king of Assyria found this out, he called Hoshea to task for his breach of faith. He resolved utterly to break up the government of Israel, by removing the people out of their own country to the remotest part of his dominion. Moreover, in order that the land might not be left desolate, he decided to repeople it with subjects from another part of his kingdom.

Accordingly, he sent forth his armies against the Israelites, slaying the inhabitants and taking captive those who were without arms. They continued their depredations till the people were forced to flee from the outlying districts into Samaria, the seat of their government, which was strongly fortified.

Shalmaneser's next move was to reduce this city. But the Israelites were determined not to yield without a struggle. They contested the issue for three years, during which time many battles were fought with varying fortunes. Doubtless the Israëlites looked for some miraculous interposition, which would preserve them from falling into the hands of their enemies; but no divine interposition occurred, and they were compelled to yield to the superior forces of the Assyrians.

A vast number perished by the sword and other agencies of destruction. Then ensued the transplanting of the people into other parts, to a strange land, where they would meet with stranger customs and life, their homes, their golden fields, their fruitful plantations all abandoned to the enemy. But the event, however deplorable, fulfills the word of God given to these very people.

"Moreover the Lord shall raise him up a king over Israel,* who shall cut off the house of Jeroboam that day: but what? even now. For

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*I Kings, chapter 14, verses 14, 15. The "king" referred to is Shalmaneser. The "house of Jeroboam" represents the house of Israel, which really was cut off.

the Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river Euphrates, because they have made their groves, provoking the Lord to anger. And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel sin."

The House of Israel, then, were scattered. First they were taken to the cities of the Medes, from which, in process of time, they drifted to the countries of northern Europe.

CHAPTER XII.

THE TEN TRIBES: INTRODUCTORY OBSERVATIONS.

In the present chapter we shall attempt to clear up some difficulties arising from certain Scriptural passages that speak of the lost tribes of Israel. We quote from II Kings, chapter seventeen, verses 1-25, omitting such as do not bear immediately upon the subject.

In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river Gozan, and in the cities of the Medes. For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharoah king of Egypt, and had feared other gods, and walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made. And the children of Israel did secretly those things that were not right against the Lord their God, and they built them high places in all their cities, from the

tower of the watchman to the fenced city. And they set them up images and groves in every high hill, and under every green tree: and there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger: for they served idols, whereof the Lord had said unto them, Ye shall not do this thing. * * * * * *

Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only. Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made. And the Lord rejected all the seed of Jacob, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. For he rent Israel from the house of David; and they made Jeroboam the son of Neba king: and Jeroboam drove Israel from following the Lord, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them, until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

Let us glance at some of the expressions here that have given difficulty.

In the first place, we get here the information that it was the departure of the Israelites from the commandments of the Lord that was a cause of their dispersion.

Secondly, it is clear that the terms "Israel" and "ten tribes" are synonymous. The country occupied by the house of Israel, as well as their seat of government, was named Samaria. The entire people were carried, root and branch, out of the land into the northeastern part of the Assyrian empire, and people from various parts of Assyria were brought into Samaria to replace them.

Thirdly, the house of Judah also were expelled from their native land, and later, under the Romans, suffered even a worse fate than did their sister nation.

In the next place, what does the expression "cast out of his sight" mean? It is be-

lieved by some that the phrase means that the Lord led the ten tribes into complete isolation from the rest of mankind—to the polar regions, for instance, or even to another planet. That this interpretation is an error, is clearly evident from the following passage:

"Notwithstanding the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal.* And the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and I will cast off this city of Jerusalem which I have chosen, and the house of which I said, My name shall be there."

Now, if the phrase "cast out of his sight," in the case of the house of Israel, or the ten tribes, means removing to a place of complete isolation, then it has this meaning also in the case of the house of Judah. But Judah, as we all know, was not removed to a place of isolation from the rest of the world. On the contrary, the Jews are still with us. We are therefore constrained to believe that when the Lord declared he would remove Israel "out of his sight'" he merely meant that he would disin-

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*Not applicable to Manasseh as a tribe, except as the proper name of the ruling king of Judah.

tegrate them as a nation. Israel as an organized people has really disappeared from both God and man. Scattered amid the European nations they would be completely lost as to their identity.

Finally, a question arises as to the meaning of the phrase "but the tribe of Judah only." Some have thought that the expression implies that only those descended from Judah, the son of Jacob, would be left. We have already shown that the tribe broadly spoken of as "Judah" included, besides Judah proper, the tribe of Benjamin, one-half tribe of Levi, and one-half tribe of Simeon. But there are other reasons pointing to the same conclusion.

Samaria, Israel's seat of government, was situated upon Ephraim's tribal territory. Manasseh's territory was divided into two portions, one on the eastern shore of the Jordan and the other on the west side of that river, reaching to the Mediterranean sea. The territory on the east of the river, called Bashan, was occupied by the tribes of Gad, Reuben, and a half-tribe of Manasseh. These two and a half tribes were dispossessed and the people carried away by Tiglath-Pileser, king of Assyria, in 740 B. C., eighteen years previous to the invasion of Shalmaneser of the land of Sa-

maria. So that we may gather from this that these were part of the ten tribes.

But the question arises, How can it be that there were thirteen tribes if only Judah remained?

We read in the second book of Chronicles that, owing to the disgusting idolatry introduced by Jerobam in Israel, many families from Ephraim, Manesseh, and Simeon, as also such Levites as lived in Israel's dominion, renounced their allegiance to that king and went over to Judah, thereby adding materially to the latter kingdom. Besides, there were many merchants who, at the time Jeroboam led the tribes into idolatry, remained in Jerusalem, because their commercial interests were there. It might be said, therefore, that about one-fourth of the ten tribes, on one pretext or another, joined the population of Judah. How else can we account for the fact that Judah equipped an army of three hundred thousand men as against five hundred thousand for the ten tribes? Again, to account for this number are the men of war and not the number of souls. The entire population from which this number is derived must have been over one million souls, and part of the army may have been auxiliaries from neighboring tribes, and the

native population of the ten tribes may have reached two millions.

From all this it should be clear that under the designation "the tribe of Judah" had accumulated all these various people—the original tribe of Judah, the tribe of Benjamin, one half of the tribe of Levi, one-half of the tribe of Simeon, many families who had sickened of the idolatries of the tribes under Jeroboam, merchants and their families who had escaped to Jerusalem during the difficulties of Israel with Assyria, and, finally, Levites who had lost their occupation with the introduction of idolatry by Jeroboam.

CHAPTER XIII.

THE SCATTERING AND DISPERSION FORETOLD.

In this chapter we shall discuss some of the predictions uttered by the prophet Moses with respect to the scattering and dispersion of the Hebrew people, with a view of ascertaining which parts refer to the whole house of Jacob, which to the ten tribes, and which to the house of Judah.

The first passage to be considered is that found in the twenty-sixth chapter of Leviticus (verses 30-36).

And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you.* And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odours. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw

*These three lines are applicable to the ten tribes.

out a sword after you: and your land shall be desolate, and your cities waste. Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it. And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

The greater part of this quotation refers to the calamities that befell the Jews at the hands of the Romans. The enormous loss of life, the destruction of Jerusalem, the razing to the ground of the magnificent temple, the devastation of the country, the selling of many thousands into slavery, the reserving of others for the arena and the wild beast, the sanctuaries left desolate—all this Moses saw in vision two thousand years before it happened with as much detail and accuracy as if he had been on the ground looking on the actual scene! The wandering Jew still wanders, and all lands are apparently to him the land of an enemy.

The first part of the quotation, however, is

more applicable to the house of Israel than to the house of Judah. One of the things elsewhere charged against them is the turning from the true worship of God to the worship of idols.

The second quotation is from the famous twenty-eighth chapter of Deuteronomy (verses 36, 48-58).

The Lord shall bring thee, and thy king which thou shalt set over thee unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.* * * * Therefore shalt thou serve thine enemies, which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee. The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young: and he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine,

or flocks or thy sheep, until he have destroyed thee.

And he shall besiege thee in all thy gates, until thy high and fenced wall come down, wherein thou trustedst, throughout the land: and he shall besiege thee in all thy gates, throughout all thy land, which the Lord thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness wherewith thine enemies shall distress thee: so that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: so that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not venture to set the sole of her foot upon the ground for delicate-

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*These four lines are more especially applicable to the ten tribes.

ness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and feaful name, the Lord thy God, then the Lord will make thy plagues wonderful, and the plagues of thy seed.*

The events predicted in this remarkable passage befell the Jewish nation in the year 70 A. D., in the siege and destruction of Jerusalem. But as an account of that overwhelming disaster will be given later on in these pages, we shall turn our attention more particularly to the condition of the ten tribes after their expulsion from their native land.

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*With the exception of the first verse of this quotation, these incidents are a reflection of the scene portrayed in the siege of Jerusalem by the Roman and dispersion of the Jews.

"And it shall come to pass," declares the prophecy just given (verses 63 and 64), "that as the Lord rejoiced over you to do good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone." This also concerns the ten tribes.

These two last verses again are applicable to both factions. The words as to the scattering of the people from one end of the earth to the other are more applicable to the Jews' dispersion. But if so, the sentence about being plucked from the land and of being sent among people unknown to them and their fathers, where they would serve gods of wood and stone, is more applicable to the ten tribes of Israel. The Lord did destroy their national government. The Jews have not served other gods.

The reader cannot but perceive the fact that Moses made no mention of the majority of the Hebrew commonwealth—namely, the ten tribes—as being spared these judgments by be-

ing led into seclusion and isolation. It would appear that the whole Hebrew nation was to be scattered.

When Moses foretold these fatalities there existed no factions of the people. There was but one group—the one united people. It is therefore evident that this scattering and dispersion refers to the whole people in a general way. There is no hint that the ten tribes, or any portion of the people should be exempt from these calamities. But, in one form or another, the whole people was implicated.

We should also note that these prophecies disclose the fact that there were to be two scatterings by two different agencies and producing different results. Both houses of Israel and Judah were scattered, but under different conditions. The Jews were more severely punished. The punishment of the ten tribes consisted mainly in the loss of their identity in being transported into a foreign land and excluded from participation in the privileges of citizenship, the very name by which they had been known disappearing utterly. Literally they were "cast out of his sight" as a national organization.

CHAPTER XIV.

EPHRAIM'S DUAL POSITION IN ISRAEL.

In the preceding chapters we have called attention to the various names by which the House of Judah and the House of Israel were known. In this chapter we shall adduce evidence to show that the name "Ephraim" is used in the Bible as synonymous with the ten tribes.

Judah was one of the twelve sons of Jacob. He founded one of the twelve tribes of Israel. In him, as we have seen, was vested one of the two royal prerogatives in the Hebrew nation. But from this right to rule in Israel, Judah's name was applied, in time, to the particular division by the people who were united by the kingship of Judah's descendants. So that to speak of Judah came to be in course of time the same as to speak of the people known as the House of Judah. In other words, just as the individual ruler in ancient Rome lost his own cognomen in the general title Caesar, and just as the ruler of ancient Egypt sank his own name in the general name Pharaoh, even so the name of Judah practically lost its value as the

designation of an individual in the designation of his own tribe. But, as we have also seen, the people known as Judah included more than those who were descended from this single son of Jacob.

Now, essentially the same process occurred in the case of the name of "Ephraim." Ephraim, as is well known, was one of the two sons of Joseph who was sold into Egypt. From his father he inherited the birthright, or the right to rule. But in process of time his name lost its identity as the name of a distinct person, even of a distinct tribe claiming him for a common ancestor, and became practically synonymous with the name "House of Israel," who, as we have already seen, were identical with the ten tribes, by the same process of accretion as happened in the case of Judah.

Hence, let us repeat, when the Bible speaks of Judah and Ephraim, it is the same as if it spoke of the House of Judah and the House of Israel, or the ten tribes.

That this is actually the case it is the purpose of this chapter to prove. And now for the evidence. First as to separate phrases in the Hebrew Scriptures.

"The rod of the Assyrians shall lay waste Ephraim." This was done when the ten tribes

were removed out of Samaria by Shalmaneser and their country repeopled from other parts of the Assyrian empire.

"Ephraim shall be scourged and become extinct as a nation." The tribe of Ephraim, as such, never was a nation; but the ten tribes, of which Ephraim was a part, was a nation, and as a nation became extinct.

"Ephraim shall be sifted among all people." This is what happened to the ten tribes, of which the tribe of Ephraim was a part.

"Ephraim shall be separated from Judah." Certainly, when the ten tribes rebelled against Rehoboam's rule and became a nation by themselves.

"Ephraim is a rebellious son." Assuredly, by one of his sons, Jeroboam, turning from the worship of Jehovah to the worship of idols, and causing his people to do the same.

In all these phrases there is a clear inference that it was the ten tribes—the House of Israel—that is meant, and not merely one tribe descended from Ephraim, Joseph's son. Many more expressions might be quoted to the same purpose.

We do not mean to say, of course, that all through the Bible the name Ephraim is used in the sense it obviously has in the above quoted

phrases. Some of the prophets use the names "Israel" and "House of Israel" instead. But others employ the name "Ephraim" whenever they refer to the ten tribes. Nevertheless, it is a fact that, during the period from the disintegration of the Hebrew nation into two factions till the time they shall be reunited, the designations "House of Joseph," "House of Israel," "Israel," and "Ephraim"—all of which are synonymous—have reference to the ten tribes.

Other Scriptural passages, more extended, look in the same direction.

Now, the sons of Reuben, the first-born of Israel (for he was the first-born); but, forasmuch as he defiled his father's bed, his birthright was given to the sons of Joseph the son of Israel; and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's.*

In this passage we have the relationship of the title to royalty between Ephraim and Judah. To the same purpose is the following:

Judah, thou art he whom thy brethren shall

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*I Chron., chapter 5, verses 1, 2.

praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou are gone up: he stooped down, he crouched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.*

This is from the blessing of the patriarch Jacob on the head of his son Judah. These words give the ascendency of Judah over his brethren. Nor was Judah unworthy of this honor. Superior to them in many virtues, he drew homage from his brothers. We have seen how willing he was to sacrifice himself for others, how he venerated his father, how he sought to save Joseph when his brothers were resolved to kill him. He must, therefore, have been worthy to sway the sceptre till Shiloh came.

The same patriarchal blessing contains a passage concerning Joseph, to which let us turn.

Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the

†Genesis, chapter 49, verses 8-10.

wall. The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.*

By the phrase "a fruitful bough," Jacob, no doubt, had reference to Joseph's prosperity and his numerous posterity. Its "branches" were the people bordering by the sea. These "branches" running over the "wall" means that they would represent Joseph in the spread of Ephraim and Manasseh across the Atlantic and the Pacific ocean into the everlasting hills, the shores of America. This part of the prediction was fulfilled in the migration of Lehi and

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*Genesis, chapter 49, verses 22-26.

others of his time to this continent, and afterward in the latter-day gathering.

Further on Jacob alludes to the hatred of the brothers toward Joseph. They were "archers,'" a reference to the way in which they overcame their enemies with the bow; but Joseph, being "made strong" by the "God of Jacob," triumphed in his elevation to dignity and power in Egypt.

"The blessings from heaven above" evidently mean the rights of the priesthood. By the "blessings of the deep" is meant the immense wealth drawn out of the earth by mining. "Blessings of the womb" refer to his numerous progeny. All these things to be enjoyed when Zion shall be redeemed, and the children of Joseph permanently established.

To the same effect is the blessing of Moses on Joseph, except that Moses refers to "horns," whereas Jacob names "branches."

And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the everlasting hills, and for the

precious things of the earth and fullness thereof, and for the good will of him that dwelt in the bush: let the blessings come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim and the thousands of Manasseh.*

It may be worthy of remark here that at the times Moses gave this blessing the tribe of Manasseh numbered some twenty thousand more than Ephraim. And yet the prophet speaks of Manasseh's "thousands," but of Ephraim's ten thousands"; and elsewhere Ephraim is promised that he shall be the "father of nations," whereas no mention is made of Manasseh in this connection. The explanation is found in the fact that Ephraim has the birthright and figures as a leader, and will so figure. No doubt he will be the chief instrument in the hands of the Lord in gathering and leading the ten tribes. He is then the father of nations.

Examine also the following from Ezekiel:

*Deut., chapter —, verses —

The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For *Judah,* and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for *all the house of Israel his companions*: and join them one to another in one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? say unto them, Thus saith the Lord Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the *tribes of Israel,* his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes.

And say unto them, Thus saith the Lord God: Behold, I will take the children of Israel from *among the heathen,* whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither

shall they be divided into two kingdoms any more at all.*

The expression "for Judah and for the children his companions," superficially viewed, would seem to indicate the contrary of what we are contending for. But this is only apparent. The meaning is made instantly clear by the parallel expression "for Joseph, the stick of Ephraim, and for *all* the house of Israel, his companions," meaning the ten tribes. "The children of thy people" were the Jews, for Ezekiel was a Jewish prophet. The last sentence in the quotation proves conclusively that there were but two nations; one the House of Judah, comprising all those under Judah's rule, and the other the House of Israel, consisting of the ten tribes.

The following quotation is from Isaiah:

And it came to pass, in the days of Ahaz the son of Jotham, the son of*Uzziah,* king of *Judah,* that Rezin the king of Syria, and Pekah, the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. And it was told the *house* of *David,* saying, Syria is confederate with *Ephraim.* And his heart was moved, and

*Ezekiel, chapter 37, vesses 15-27.

the heart of his people, as the trees of wood are moved by the wind. Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field; and say unto him, Take heed, and be quiet; fear not, neither be faint-hearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal; thus saith the Lord God, it shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin; and within three score and five years shall Ephraim be broken, that it be not a people. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye shall not believe, surely ye shall not be established. * * * * * The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria.*

*Isaiah, chapter 7, verses 1-9 and 17.

Surely this ought to remove any lingering doubt respecting Ephraim and the ten tribes. When did Ephraim depart from Judah? At the time that the ten tribes rebelled from Judah's rule.

The following is also from Isaiah, but refers to the future:

The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.*

This is to come. Ephraim and Judah shall become reconciled. As regards their "flying on the shoulders of the Philistines," it merely signifies the coming west over the Atlantic in steamers and over the western land in railway cars, to the Zion of God's people. The Philistines must mean the Gentiles, as there will be no people of that name in those days. The "spoiling of the east together" means the coming of the ten tribes to America, which is west

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†Isaiah, chapter 11, verses 13, 14.

from Europe, will naturally reduce considerably the wealth of Europe or the east. Edom and Moab means the territory once occupied by these peoples, which the Lord awarded to Abraham's posterity.

CHAPTER XV.

THE SCATTERING AND GATHERING OF THE TEN TRIBES.

We discuss the two subjects of the scattering and the gathering of the ten tribes in the same chapter, for the reason that the two are found generally in the same prophecies.

And first the words of the prophet Ezekiel:

And the slain shall fall in the midst of you; and yet shall know that I am the Lord. Yet I will leave a remnant, that ye shall have some that shall *escape the sword* among the nations, when ye shall be scattered through the countries. * * * Thus saith the Lord God: Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations for the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence. * * * * Moreover the word of the Lord came unto me, saying, Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman. Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their *idols*

wherewith they had polluted: and I *scattered* them among the *heathen,* and they were dispersed through the *countries*: according to their way and according to their doings I judged them.*

The verses just before the first part of this quotation give the scenes in which Israel was overwhelmed in the reduction of Samaria, which we have already related. The phrase "scattered through the nations" is conclusive evidence that the ten tribes became scattered, whether immediately after their first removal or at a later period. It is also evident from the phrase falling "by the sword" that the house of Israel would experience calamities after their expulsion from the land of Palestine; not so severely as the Jews, for the ten tribes lost their identity in being absorbed by the peoples among whom they were scattered. But the suffering of the ten tribes was perhaps more severe than that of the people they were among. For there existed in the regions where they had settled almost continuous warfare for several centuries following the removal of the Israelites from the land of Samaria. The phase "scattered among the heathen" is applicable to

*Ezekiel, chapter 6, verses 7, 8, 11, and chapter 36, verses 16-19.

the ten tibes alone, and not to the dispersed of Judah, which is evident from the fact that at the time of this latter dispersion Christianity was among the people, whereas the ten tribes came among the heathen some four hundred years before the Christian era.

"And the slain shall fall in the midst of you; and yet shall know that I am the Lord. Yet I will leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries." I have repeated these verses in order to emphasize the point that the ten tribes are not isolated beyond the Arctic circle, as some people imagine. Such persons believe that these remnants were the children of Ephraim who declined to pursue the journey to that extreme end of the earth—the only tribe which they recognize as Israel and the only one scattered among the Gentiles. Let us examine the true sense of the prophet's words. It is plainly stated here that these remnants were those who escaped destruction by the sword, among the nations when scattered through the countries. No mention is made of any particular tribe among the ten. Besides, at the time this declaration was made all these calamities had taken place. First, a great number were slain

in the reduction of Samaria; others were distributed among the cities of Media and Persia and Hyrcania, though not because they were Israelites, but in common with other people in the subversion from the rule of the Ninevite Assyrian to the Babylonian Assyrians, from this latter by the Medes and Persians, and these latter in the subjugation of the people in their march of conquest (quoting from the history of the Persians). These Israelites were drafted in the army and were recognized as the best troops in the army, and, being so, were the more exposed to the charges of the enemy. It is further quoted that in the third generation these Israelites had so far improved by their industry the civilization and moral condition of the indigenous population as to assimilate with these in marriage. And yet this was not the end of the warfare, for eventually emigrating to the north countries, they became thoroughly mixed with the ever-increasing population. During the twenty-two centuries that elapsed from that time to the period of which the prophet speaks they met with prosperities and reverses, thus fulfilling the words, "escape the sword among the nations" among whom they were scattered.

And next the word of the Lord to Jeremiah.

For thus saith the Lord of hosts, the God of Israel; behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride. And it shall come to pass, when thou shalt show this people all these words, and they shall say unto thee, Wherefore hath the Lord pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the Lord our God? then shalt thou say unto them, Because you fathers have forsaken me, saith the Lord, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law; and ye have done worse than your fathers; for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me: therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night; where I will not show ye favor.

Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but the Lord liveth, that brought up the children of Israel from the

land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes. And first will I recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things.*

The ten tribes were carried from their land of Samaria into the most remote parts of the northeastern portion of the Assyrian dominions, and into Cutah, in Persia; they were outcasts of the house of Israel. The Jews, on the contrary, were dispersed in all directions of the compass, no special locality being mentioned. The ten tribes, after a temporary residence in the provinces whither they were driven became mixed with the northern Europeans, worshipping their gods. The Jews,

*Jeremiah, chapter 16, verses 9-18.

holding to their Mosaic law, retained their identity, and have done so to this day. The Lord, however, announces in this passage that he will have his eyes upon the ten tribes continually: Being mixed among the people where they were scattered, they may be said to be "hid," for it is impossible to distinguish them as in the case of the Jews.†

It is not to be understood that the Lord drove the ten tribes into the land of the north. He merely used and controlled circumstances so as to bring about the results that we see. Most of the migratory movements originated in central Asia, going to the north where the population was not so dense.

The "fishing" and "hunting" is evidently the process that would be necessary in the case of a people whose identity had been lost. No such process would be necessary with a people whose identity was obvious, as in the case of the Jews.

For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord,

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†They will be recovered from this hiding place by the hunters spoken of.

save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am the father of Israel, and Ephraim is my first-born.

Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattereth Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore, they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden: and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.*

*Jeremiah, chapter 31, verses 7-14.

A few expressions in this paragraph require comment.

The people spoken of are to be gathered from "the north." In those early days when this prophecy was uttered men had a very limited conception of the earth's surface. They spoke of the various parts of the surface of the globe by the points of the compass; Europe was the north country, Asia the east, and Africa and Arabia the south. Besides, the writer has not been able to find the least evidence to show that the ten tribes went any farther north than Europe, not beyond the Arctic circle.

That this was the northern part of Europe is proved by the following facts: From four hundred years before Christ to fourteen hundred and ninety-two years A. D. the above stated country was the abode of the scattered tribes of Israel. So the fact is evident that the whole white population of Europe, which established colonies in the various parts of the earth, were formed out of the emigration from Europe after the latter date. Hence the explanation, "brought from the north countries" on the whole, and gathered from colonies abroad settled by Europeans.

Again, one phrase in the quotation given tells us of "a great company." What and

where is this company? The writer believes it to be the Latter-day Saints. And this conclusion is sustained by the further facts that these people were to gather to the heights of Zion, were to come by straight ways, and were to come from the isles and coasts of the earth. Not that the company was to be organized at the point of departure, but on the heights of Zion. This company was to feel satisfaction in the goodness of the Lord. Have not the Latter-day Saints experienced this? In the trials they have been called upon to endure, the watchcare of the Lord, and his blessings, have been upon them.

This great company, in their journey to the heights of Zion, were a gathering from all those localities named. It is therefore significant that the great company could not be organized at the point of their departure, but more likely in their gathering on the heights of Zion. After carefully considering all the conditions in connection with the gathering thus described, I am convinced that it is the primary immigration of the Latter-day Saints in this dispensation, who came from Europe to the United States and Canada, beginning with the smallest group of people who left New York to go to Kirtland, to go thence to Mis-

souri and Illinois, and finally in the heart of the Rocky mountains. It was then that the great company, through rejoicings and sorrows, became the first fruits of the gathering of the Latter-day Saints.

The Book of Mormon also gives us information on this important subject. As bearing on the point, we submit the words of Lehi, written by Nephi in I Nephi, chapter 10, verses 12-15.

My father spake much concerning the Gentiles, and also concerning the house of Israel, that they should be compared like unto an olive tree, whose branches should be broken off, and should be scattered upon all the face of the earth. Wherefore, he said it must needs be that we should be led with one accord into the land of promise unto the fulfilling the word of the Lord, that we should be scattered upon all the face of the earth. And after the house of Israel should be scattered, they should be gathered together again; or, in fine, after the Gentiles had received the fullness of the gospel, the natural branches of the olive tree, or the remnants of the house of Israel, should be grafted in, or come to the knowledge of the true Messiah, their Lord and their Redeemer.

According to this prediction, the "houses of Israel"—which, we must remember, means the ten tribes—was to be scattered over "all the face of the earth." The families that came to America in Lehi's company were of the house of Jacob, or rather an off-shoot of that house, and of the house of Judah; they were of those numbers from the ten tribes who at the time of their rebellion remained at Jerusalem and formed part of the kingdom under Judah's rule—one family of the tribe of Ephraim and another of the tribe of Manasseh. Zoram and the company of Mulek were of the tribe of Judah.

The expression, "the isles of the sea," found in some of the predictions, has not the same meaning that it bears with us. We speak of "continents" exactly as the ancients spoke of "isles," and we and they mean one and the same thing. They ruled that both of the Americas, Africa, Asia and Australia, being encompassed by water, are isles. Nephi quotes Zenos as saying that "many of the kings of the isles of the sea" shall be wrought upon by the spirit of God under certain conditions; and this is as if Zenos had said the kings of the earth.* The words of Jacob, in the Book of Mormon, agree

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*I Nephi, 19:11, 12.

with this interpretation. He says, "Great are the promises of the Lord unto those who are upon the isles of the sea; wherefore as it says isles, there must needs be more than *this,* and they are also inhabited by our brethren." Today we call America a continent. The "brethren" spoken of could have been none other than the ten tribes. Similarly, Ezekiel, referring to the city of Tyre being submerged by an overwhelming wave of the sea, says: "All the inhabitants of the *isles* shall be astonished at thee, and their kings be sore afraid. * * * The merchants among the people shall hiss at thee."† These "kings of the isles" were those who ruled over the Gentile nations, elsewhere called "the isles of the Gentiles."

One more passage to prove that the ten tribes were scattered among the nations: "For it appears," says Nephi, "that the house of Israel, sooner or later, will be scattered upon all the face of the earth, and also among all nations. And behold there are many who are already lost from the knowledge of those who are at Jerusalem. Yea, the more part of all the tribes have been led away; *and they are*

†Ezekiel, 27:34-36.

**I Nephi, 22:3-6.

scattered to and fro upon the isles of the sea." Nothing could be plainer than this, that the ten tribes were scattered among the nations, not perhaps at first, but ultimately; and are to be gathered from among the nations in the last days.

CHAPTER XVI.

ISOLATION OF THE TEN TRIBES AS A BODY DISPROVED.

The purport of all that we have said thus far is to the effect that the ten tribes were scattered among the nations of the north, instead of being led into seclusion and isolation in a body by the hand of the Lord to be brought forth in a body by the divine hand in the latter days.

There are those, however, of the opinion that the ten tribes were thus led away, and that they are still held in isolation somewhere in the north. They base this opinion chiefly on the following considerations:

1. Upon the expression, so many times employed in the Scriptures in reference to the ten tribes, "in the north country."

Something has already been said in these pages on this point, but a word more may be added. What part of this earth constitutes the north country spoken of by the prophets? Presumably the land situated between the fortieth degree of north latitude and the sixty-third degree. Finland, Russian territory, Poland, Germany, Holland, Denmark, Norway, Swe-

den, and Great Britain are the "north countries" of the prophets. There is no evidence either in profane or sacred history to show that the ten tribes ever went beyond these countries.

As a matter of fact, the ancient prophets were not great geographers. For instance, we have already shown that they had a different notion from ours of "the isles of the sea." More than half of Europe was unknown to them. They were aware, however, that in time the ten tribes would reach those vast solitudes of northern Europe. Some of the great monarchs of Assyria, Persia, Macedonia, and Rome were referred to as ruling over the whole earth, and Jesus speaks of Sheba as "the queen of the south"; we have also "the men of the east." The prophet Zephaniah speaks vaguely of the "north," when he means Assyria, which is but seven hundred miles north of Jerusalem.* The same is true of the idea of distance. The army of Cyrus the Great is represented by the prophet Isaiah as coming from "the ends of the earth."†

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*Zephaniah, 2:13.

†See Isaiah, 13:1-5; Jeremiah, 6:22, 13:19-20, 23:8, and 25:9-26.

2. Another reason sometimes given for believing in the isolation of the ten tribes is found in the following passage from Esdras, in the "Apocrypha":

And whereas thou sawest that he gathered another peaceable multitude unto him, those are the ten tribes, which were carried away prisoners out of their own land, in the time of Hoshea the king, whom Shalmaneser, the king of Assyria, led away captive; and he carried them over the rivers Euphrates and Tigris; and so they came to another land.

But they took counsel among themselves, that they would leave the multitude of the heathen, and go forth into another country where never mankind dwelt, that they might keep their statutes which they had never kept in their own lands. And they entered into Euphrates by the narrow passage of the river; for the Most High showed signs for them, and held still the flood until they were passed over. For through that country there was a great way to go, namely a year and a half, and this same region is called Azareth.

Then dwelt they there until the latter time;

**Esdras, chapter 13. These left are the Jews.

and now when they shall begin to come, the Highest stall stay the springs of the streams again, that they may go through; therefore sawest thou the multitude with peace. But these that are left behind of thy people are they that are found in my borders. Now, when he destroyeth the multitude of the nations that are gathered together, he shall defend the people that remain.

It is nowhere declared in this quotation that the ten tribes are now in an isolated condition apart from the rest of mankind. At best it leaves the matter unsettled, and some parts of it are in direct conflict with what we have already quoted from the prophets of the Bible and the Book of Mormon.

Should we compare this vision with the visions of other prophets, we could not but see in this an ambiguity that the others do not have. Besides, it would lead us to an entirely different conclusion from that reached by a study of them. There are parts of the vision above quoted that differ from the declarations of the prophets. Yet, in the main, we perfectly agree that the exodus of the ten tribes from central Asia to the the northern parts of Europe is an event that was accomplished. But that does not mean that we have

to draw the conclusion which our opponents would have us draw. And this we shall proceed to show.

The passage tells us that the ten tribes went and settled in a country where mankind never dwelt before. This fact we cannot dispute. But it must be shown that this country was beyond the Arctic circle.

We are told that they left the multitude of the heathen to go to a country where they might keep the statutes (the laws of Moses) which they failed to observe in their own land of Samaria and while they dwelt among the Medes and Persians. We may ask the question, Do our friends really believe that, though these people may have in their first residence among the above named nations repented of their iniquities, the tribes believed they could observe these statutes if they could form settlements of their own in a new country? As a matter of fact, we have always believed that they did observe these statutes for a time after their removal to that land. But we must remember that twenty-four centuries have passed since they effected that exodus. It is evident that the ten tribes, though they at that time found plenty of room in the remotest north country of Europe to establish themselves for

a certain length of time where mankind had not as yet dwelt, would not most probably from that time till now have continued in steadfast devotion to their laws. Moreover, it is extremely improbable that the Europeans would refrain from crowding upon them and that the two peoples would not mix. At all events, it is clear from the prophets that the ten tribes woud serve other gods day and night, and also that they would, as Ezekiel puts it, be sprinkled among the nations. Esdras, too, says, "Let them be scattered abroad among the heathen; let their name be put out of the earth, for they have despised my covenant." And this expression is in perfect accord with all the prophets. One can readily perceive that Esdras means that the ten tribes traveled a year and a half to reach a certain locality, where they could establish settlements of their own with the intention of obeying their ancient law. However, he did not disclose the condition of their life farther; he did not tell us of the condition of the people from that time till his.

When the exodus of the ten tribes took place the territories bordering upon the Baltic Sea were marked on the ancient map in bold characters, "Unexplored Regions"; and this fact is attested by the following points: The

bulk of the population established in cities commercial and countries agricultural was in central and western Asia, in Africa, its northern side bordering on the Mediterranean Sea, and in Europe, the southern and western parts, drawing a line from east to west. The population of Europe did not reach farther north than the fiftieth degree of latitude. All north of that line was an immense solitude, traversed only by nomadic tribes, living in the same manner as the red men of the western United States seventy-five years ago. At the time Christ and later His disciples, spreading out as the Christian religion spread, reached those northern countries and found all classes of people there, worshippers of idols, among whom the ten tribes had lost their identity.

We have thus far shown that, according to the conditions of the time when the ten tribes reached those north countries, there was no necessity for them to go beyond the Arctic Sea to find a land of retreat and one unmolested by enemies. According to the word of the Lord to the prophets, as all Bible readers know, the ten tribes were to be scattered among the heathen and serve other gods. But the Scriptures do not say that this should be true of the house of Judah, for the latter people have

never, as such, served other Gods in a dispersed condition, and you will find them in every nation of the world.

Esdras declares that the ten tribes crossed the Euphrates, signifying that they took a northwesterly direction, that they traveled for a year and a half, and that they went through a narrow pass of the Euphrates. This narrow passage is a cavity through which they passed. In a certain place the river, when the water is high, is divided in two channels; the lesser goes through a subterranean pass, and when the stream is low it becomes dry, or nearly so, running for several miles to join the main stream. It is believed by historians that this was the way the ten tribes went.

No details are given by Esdras of their march. But the geography of the country gives us an idea as to what those would be. We are told that they left central Asia for northern Europe, and that their purpose was to obtain a place of retreat.

One might easily say that the people were not wealthy, else they would not have left the country. The distance is not given, only the time. However, from where they were to the place they went, say the coast of the Baltic sea, would be no less than three thousand five hun-

dred miles in a direct line, and considering the natural features of the country they traversed, the most of it in its virgin state with high mountains, they would be compelled to make their own roads, they would have swamps to wade, large streams to cross, rafts to build, bridges to construct over the mountain gorges; they would be delayed by storms and the expenditure of time in procuring fresh supplies of food. For through that extensive country as it was at that time they could not bring all their substance for the whole journey. They would have to blaze their way, make their own roads, and in places cut their way through forests. Considering the indirect route they must have traveled, their journey could not have been much less than four thousand five hundred miles, and considering the broken state of the country it would easily have taken the time given by Esdras to reach any of the localities bordering on the Baltic Sea. As to which route they took we are not informed. If they crossed the Euphrates, they may have directed their line of march northward between the Black Sea and the Caspian Sea, crossing Armenia, Kurdistan, Georgia, and Russia proper. If, on the other hand, they pursued their journey westward, they would have to cross the

Straits of Dardanelles, arriving in what is now Turkey; cross the Balkan chain of mountains into Bulgaria and Roumania, then north again upon Russian territory, over Poland or Germany into Finland, Pomerania, Holland, Denmark, and Sweden, and even over to Great Britain; and being in these latter countries they would truly be in "the north countries."

It is not only ancient Israel who traveled in quest of a country where mankind never was before; modern Israel likewise sought for a land where they might have freedom to worship God unmolested. They traversed nearly a thousand miles void of settlements, reaching a land which, it was stated, would be useless for agricultural purposes, a land of which we might reasonably say, Mankind had never dwelt upon it. It was barren. Only trappers, hunters, and the Red Man had traversed it. No permanent settlements had been made there, proven from the fact that from time immemorial an inland sea covered this plateau four hundred feet above the present level, and that after its evacuation no monuments of architecture can be found in the neighborhood of the Salt Lake basin.

Modern Israel came here and prospered through their industry and the blessings of the

Lord. But how long did they reside here before they were joined by other people alien to their faith, and, though contrary to the counsel of their leaders, intermarried with them? Why wonder, then, if during some twenty centuries the ten tribes of Israel have mixed with the peoples who followed them to their retreat, so much so, in fact, that you cannot draw a line between the two peoples?

We believe that the migration of the ten tribes was performed under somewhat similar conditions that the migration of modern Israel was. Most probably they were not free, so free as other peoples in the land of the Medes and Persians. Knowing that these peoples were Israelites, the Medes and Persians may have imposed upon them beyond what they were able to bear, which resulted in a longing to settle in a country where they would be free. How did they discover this new country? it might be asked. We answer, as most probable, that when Darius went north for the purposes of conquest, passing through countries uninhabited, he may have had some Israelites in his army, who, returning from that region, told their kinsmen of the prospect it offered. This must have furnished the opportunity they were looking for. Doubtless they would send

out first a company of their bravest men as pioneers, who would be followed later by successive companies of Israelites. It may even be presumed that some of the people remained behind, not being willing to undertake the journey. Not, however, from only one of the tribes. Then, having colonized the northern countries, they may have had neighbors in the form of nomads, just as the Latter-day Saints had Indians for neighbors.

For Esdras saw ten tribes, the same number that were brought from Samaria by the Assyrians.

All this is not set down in the histories we have had access to, but it is nevertheless extremely probable. At any rate, we give it for what it is worth.

3. A third ground for the belief that the ten tribes are still a distinct and isolated people, is found in the statement that Christ visited this branch of the Hebrews after his resurrection and ministered among them. The passage on which this is based reads as follows:

And verily, verily, I say unto you, that I have other sheep, which are not of this land; neither of the land of Jerusalem; neither in any parts of the land round about, whither I have

been to minister. For they of whom I speak are they who have not yet heard my voice; neither have I at any time manifested myself unto them. But I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold, and one shepherd; therefore I go to show myself unto them.*

If this quotation means that the ten tribes are a separate and distinct nation, isolated from the rest of the world, then it clearly conflicts not only with what we have shown to be the meaning of numerous passages in the Old Testament, but also with passages in the New Testament and the Book of Mormon itself. "To the twelve tribes *which are scattered abroad,*" is the opening phrase of the Epistle of James. Besides, Jesus called his disciples in our own day to go, not to the Gentiles, but "to the lost sheep of the house of Israel." They certainly did not go to the Arctic circle into the frigid zone; and this fact would indicate that the lost sheep were scattered among the

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*III Nephi, 16:1-3.

†III Nephi. 28:25-28.

Gentile nations, from which they were to be gathered.

A passage in the Book of Mormon bearing on the subject is the following:

> Behold, I was about to write the names of those who were never to taste of death; but the Lord forbade, therefore I write them not, for they are hid to the world. But behold I have seen them, and they have ministered unto me; and behold they will be among the Gentiles, and the Gentiles knoweth them not. They will also be among the Jews, and the Jews shall know them not. And it shall come to pass, when the Lord seeth fit in His wisdom that they shall minister *unto all the scattered tribes of Israel,* and unto all nations, kindreds, tongues and peoples, and shall bring out of them unto Jesus many souls, that their desire may be fulfilled, and also because of the convincing power of God which is in them.

The statement quoted from James and this one from the Book of Mormon are to the same effect that *all* the tribes, including, of course, the ten tribes, are scattered among the nations. Obviously, then, the statement quoted from the words of Christ to the Nephites about "other

sheep not of this fold" cannot mean that the ten tribes are an isolated nation. But what does it mean?

Christ declared that he had three sheepfolds—the Jews at Jerusalem, the Nephites on the American continent, and the ten tribes or the house of Israel. He had already visited one of these, was visiting another at the time he was speaking, and promised to visit the third. But when? "I go to show my face unto them" gives no hint as to the time. Moreover, it would not be necessary for the ten tribes to be a distinct nation like the Jews and Nephites in order for this promise to be fulfilled. The following passage from the discourse of Jesus to the Nephites on this very occasion tells what Christ meant by the "other sheep":

And thus commanded the Father that I should say unto you at that day when the Gentiles shall sin against my gospel, and shall be lifted up in the pride of their hearts above *all nations, and above all the people of the whole* earth, and shall be filled with all manner of lyings and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and

shall reject the fullness of my gospel, behold, saith the Father, I will bring the fullness of my gospel from among them; and then I will remember my covenant which I made unto my people, O house of Israel, and I will bring my gospel unto them; and I will show unto thee, O house of Israel, that the Gentiles shall not have power over you, but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fullness of my gospel.*

If, as we have shown, the ten tribes were scattered among the peoples of the "north countries," and if also, as we have shown, they are even now being gathered in the movement known as "Mormonism," then it follows that the promise of Jesus to visit them has been fulfilled in this dispensation. The Lord sent the angel Moroni to prepare Joseph Smith for the work of the restoration, and he himself visited the young man on at least three occasions.

Another passage is often quoted to reinforce that from the Book of Mormon. It is from the Doctrine and Covenants. "And they who are

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*III Nephi 16:10-12.

†Doc. & Cov., section 133:26.

in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence."

But this does not help out the isolation theory. Combining our comment on the two passages last quoted, we have the following facts:

The gospel in its fullness was taken from the Jews on account of their rejection of it, and given to the Gentiles. A great church was established among these latter, which spread over Europe and Western Asia. At first it met with persecution, but afterward became popular, and in time more powerful than temporal kingdoms. Then followed the great apostasy, in which priestcraft, corruption of doctrine, moral decline, and spiritual death occurred. A long period of spiritual darkness was brought to an end by the restoration of the gospel to the prophet Joseph Smith.

Were the ten tribes enjoying the blessings of the gospel during this apostasy? Assuredly not—unless they were somewhere on the outside of the earth on another planet, but this could not be sustained because it would be contrary to the declaration of the latter text. Christ informed the Prophet Joseph that there were

none on the earth except the Latter-day Saints who were recognized as his church. It is evident, then, that the ten tribes did not have the true church nor the holy priesthood nor the ordinances of the gospel. The presiding authorities of our modern church in their succession are the only prophets the ten tribes have, because the Latter-day Saints are of the seed of Ephraim, as thousands of patriarchal blessings testify, and Ephraim has therefore come again into his birthright, in his commission of the ministering for the whole ten, being heir to the holy priesthood to officiate in the holy ordinances for the whole; hence the precursor to build up Zion. The work of restoration among the scattered house of Israel has been going on now for more than eighty years; the "hunters" and the "fishers" have been at their prophetic work since the Church was organized in 1830. And the mission of recovery and restoration has only begun. So, then, this dispensation is the time when Christ's promise to visit the "other sheep"' not then "of this land" was fulfilled.

Thus, in this chapter, we have shown that there are no grounds whatever for believing that the ten tribes are now and have been for centuries a separate and distinct nation living

in complete isolation from the rest of mankind. Also from the further fact that should they have multiplied during twenty-four centuries upon any part of the known earth, they could not be isolated nor unknown to mankind at this age; hence the argument so often repeated of their being "lost," and of their being recovered from their hiding places, cannot be construed otherwise than by the process of having become mixed with other people, and recovered from said mixture.

CHAPTER XVII.

AGENCIES IN THE SCATTERING OF THE HEBREW PEOPLE.

We shall treat, in this chapter, of the agencies, whether nations or individuals, that contributed to the dispersion of the house of Judah and the house of Israel.

Great controversies and commotions have been forced upon mankind from the primitive families under patriarchal rule to the present time. In the course of events reforms have kept pace with those commotions to the benefit of the race, but through much sacrifice of human life.

It is the general opinion of historians that the three sons of Noah separated themselves and became the progenitors of distinct peoples. Each people claiming different parts of the country, very naturally the different bands kept distinct. The issue of Japheth became what the ancient prophets called the isles of the Gentiles, occupying Gomer (Germany), Magog (who were the northern Caucasians, extending -through southern Russia and Tar tary), Madai (Medes and Hyrcanians), Javan (Greece, Italy, Spain, France and Britain),

Tubal (Part of Tartary and Scythians), Meschek (Muscovy and North Prussia), Tiras (Thrace, Balkan territories and Hungaria). As nearly as may be determined, the descendants of Shem settled in central and western Asia as far south as the Indus, the northern part of Hindustan, Parthia, Afghanistan, Beluchistan, part of eastern Tartary, from whom came the Turcomen, Assyria, Syria, Phœnicia, and part of Arabia. The descendants of Ham settled Babylonia, part of Arabia, Canaan, Egypt, Libya and the Barbara states bordering on the Mediterranean Sea, Ethiopia, and Abyssinia.

In these places sprang up the petty nations that we read of as contemporaneous with the Hebrew commonwealth. The weakest was always the prey of the strong, till the weak united with others, first for self-protection and then for conquest. Thus arose powerful states, strong governments, well organized and disciplined armies. To carry on these there arose also strong characters. Gradually these states advanced in the arts of civilization, till now we have the cultivated nations of the present time. It is not to be supposed, however, that the people inhabiting our modern nations are the unmixed descendants of the three sons of

Noah; on the contrary, they have become intermingled to a very great extent. The nations that have contributed most to the progress of nationality and civilization are the Chaldeans, the Egyptians, the Jews, the Assyrians, the Medo-Persians, the Greeks, the Macedonians, and the Romans—among the ancient peoples.

But notwithstanding the high civilization to which many of the ancient nations attained, they were the source of a great many calamities to the Hebrew people. First, the Egyptians yoked them in bondage in the land of the Nile, and afterwards sacked and plundered Jerusalem; then the Assyrians swept the house of Israel out of Samaria into distant parts of the empire; next the Assyrio-Babylonian rulers dissolved the government of Judah, razed the temple to the ground, and effected the first dispersion of the Jews, distributing them through the provinces of Babylon. From this captivity the Jews were released to reoccupy their native land, where they rebuilt their city and temple. After that Antiochus Epiphanes oppressed the chosen people and interdicted the services of the temple for three years and a half. This measure so exasperated the Jews as to make them resolve, against overwhelming odds, to regain their freedom. After incredible feats of

hazard and courage, they at last freed themselves from the power of the oppressor and recovered Palestine. Then followed long struggles with other nations and other governors until this unhappy race was expelled finally from Palestine and dispersed over the face of the earth.

Nor has their lot in a dispersed condition been much improved. Their face and character having as effectually separated them from the rest of the world as if they dwelt apart from them, the same enmity and disintegrating forces have as relentlessly pursued them. To begin with, the destruction of the Roman empire, east and west, contributed to the dispersion of the Jewish people. The barbaric tribes from the north overcame the weakness of the ancient empire and assumed control of the government. They inaugurated an era of semi-darkness in Europe, known as the Feudal, or Medieval, Age, towards the end of which Charles the Great from the debris of the Western Roman empire established a government of power and efficiency. Other nations sprang up in the couse of time—such as the English, the Danish, the French, the Italian, and the Germans—which in the course of their growth and development planted colonies, till the Jews, as

the ten tribes, have become mixed with the nations of the earth, though the former retaining their individual identity by reason of their race characteristics.

All these commotions and movements accelerated the scattering abroad of the Israelites whether of the house of Judah or of the house of Israel; for in these they were undoubtedly involved. So that in most, if not all, of these nations there must be a large sprinkling of those in whose veins flows the blood of Israel, the father of the Hebrews.

Part Four

CHAPTER XVIII.

THE KEYS OF THE GATHERING OF ISRAEL.

The keys of the gathering of Israel in this dispensation were given to the Prophet Joseph Smith. The language of the revelation in which the keys were given to him, as he and Oliver Cowdery were praying in the Kirtland temple, is as follows:

The heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.*

In our opinion the meaning of this would be clearer if it read something like this: The keys of the gathering and leading of Israel from the land of the north and from all other lands. Otherwise the expression would lead one to think there were two separate people, one by the name of Israel to be gathered from the four parts of the earth, and another called the ten tribes to be led in a body somewhere in the

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*Doc. & Cov., 110:11.

north; whereas, as we have proved, they are one and the same people.

The main point here, however, is that the keys of the gathering were given to the Prophet Joseph Smith and Oliver Cowdery.

CHAPTER XIX.

SCENIC EVENTS IN THE GATHERING OF ISRAEL.

In a revelation from the Lord to the Prophet Joseph, and recorded in section 133, the events connected with the gathering of Israel are given in some detail. We shall, therefore, devote this chapter to a consideration of these events. The parts of the revelation that directly concern us here follow:

Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews. And behold, and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about. * * *

Let them, therefore, who are among the Gentiles, flee unto Zion. And let them who be of Judah flee unto Jerusalem, unto the mountains of the Lord's house. * * *

For behold, he shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion; and he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people, and it shall be a voice as of the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found; he shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided.

And the Lord, even the Savior, shall stand in the midst of the people, and shall reign over all flesh.

And they who are in the *north countries* shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, and in the

barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence. And there they shall fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy.

Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows.*

1. The elders of the church are here instructed to go first to the Gentiles. Why? For the reason that the house of Israel was commingled with them. But, as we have remarked already, the gospel was taken from the Gentiles because they had rejected it. How, then, shall we explain this apparent conflict? In this way: The elders were not in reality to convert the Gentiles, but to call out from among them the seed of Israel, especially the children of Ephraim, who hold by inheritance the right of min-

*Doc. & Cov., 110:8, 9, 12, 13, 20-34.

istry in the holy ordinances of the gospel to the whole house of Jacob. These children of Ephraim are the first to be impressed with the divinity of the work of the Lord in this age, and are the first, therefore, to embrace the gospel; they are the first, too, to seek the heights of Zion, and in their turn will be the first hunters and fishers of the other tribes, their brethren. And surely, when the house of Israel, the house of Judah and the children of Lehi on this continent shall be united, Ephraim shall be the ministering high priesthood for the whole.

2. As to Zion: The land of Zion was first limited, but expanded as the Saints grew in numbers; and it will continue to do so till the whole western hemisphere will be actually as it is theoretically the land of Zion. Her stakes have been increased from one to fifty-eight; her settlements extend over a territory a thousand miles in length and five hundred miles in breadth.

3. The advice for those who are among the Gentiles needs no explanation for a Latter-day Saint. The advice for those who are among the house of Judah to flee, is not so clear.

It appears that Ephraim is to have no part in the gathering of the house of Judah. Ephraim is to gather Ephraim and the others of

the ten tribes; the Jews to lead their own gathering. The ten tribes being scattered among the Gentiles, Ephraim is to "hunt" and "fish" for them, and bring them from the land of the north and the coasts of the earth. They are in the same localities and in the same conditions as the children of Ephraim, only more commingled with the Gentiles; for the Lord preserved Ephraim from the greater admixture that has happened to the other tribes among the ten.

We should get a clear idea of this point. Notwithstanding the ten tribes shall come to Zion to assist the children of Ephraim in building Zion, strengthening it, and beautifying it, these same shall bless the constituency of these ten—or we might say more truly of the other nine. When this is done, all the tribes of Israel can settle in whatever part of the land they desire. However, as already stated, this land of Zion is the promised inheritance of the children of Joseph, so that these are also entitled to their portion in the land of Jerusalem. Every tribe in the house of Jacob shall have a portion in that land of Judah, and form one grand commonwealth forever?

But what of the Gentiles? We have already remarked that Shem and Japheth, in their de-

scendants, were to become commingled, but that the children of Japheth were to be called the Gentile nations. Hence it is practically impossible to find a line of demarkation between Gentiles and the ten tribes. It is a fact, however, that the northern Europeans and the colonies established in America, Asia, Africa, and Australia, where the English, Scandinavian, and the German peoples are found, are the seed of Israel by about fifty per cent; whereas among the Latin races there is considerably less of the seed of Israel. People talk of Israel as a mere dot in the Caucasian race, when as a matter of fact there are more than ten million of them right around us in the United States and on the continent of Europe; they may probably be estimated as numbering over one hundred millions.

4. The passage quoted above also speaks of the commotions of the earth's surface. The turning of the land of Jerusalem and the land of Zion into their own places implies that they have been displaced, but are to be restored; similarly, the isles of the sea shall become one land, as they were before the earth was divided. All the land, then on the earth's surface will be in one place and be even, and all the waters in another place and be one.

But the question arises, How can this great

transformation be brought about? Different persons will have different opinions on the subject, and so we venture our own views the more readily.

The elevations and depressions that we see in the surface of the earth were apparently caused by great convulsions in our globe. Now, if so, other such convulsions may bring about the changes predicted in the passage quoted. Not that it will be done in all parts of the earth at one time, for how could the people be saved from sudden destruction?

5. A word about those who are in the north countries being remembered before the Lord.

The people referred to are certainly the ten tribes, for the ancient prophets, as we have proved, knew the countries which we now call northern Europe as the land of the north, or the "countries of the north." Then, too, the commission to the Prophet and Oliver was to lead the ten tribes from the land of the north. Did they do it? Yes, in part, while they lived; and their successors in the ministry are continuing their work in this respect. Ephraim is being gathered from all parts of the earth, certainly from the north countries also, who are to "hunt" and "fish" for their brethren of the other tribes, not in another planet, but in

the north countries and the coasts of the earth. The ten tribes in the "north countries," then, have already been remembered by the Lord, and are being remembered by him all the time in the gathering that has been going on since the organization of the Church, and that is going on at the present time. Joseph Smith and his successors are the prophets of the ten tribes, who do not "stay themselves" in their work. Moreover, they 'have heard his voice." Not only so, but they have seen him also.

6. A highway, the passage says, shall be cast up in the midst of the deep. The receding of waters in some localities, which separated two continents, has left a dry space, or partly so.

But how shall the rocks be smitten and the ice flow down at their coming? Leaving out all consideration of the supernatural, we may say that the most reasonable explanation of this phenomenon lies in the skilful engineering, the explosives, the machinery, the manual labor expended in the construction of our railroads over plains, mountain defiles, across rivers and through mountains. And no doubt, too, this work in the rocks would affect the ice-bound regions of the north.

7. The sentence concerning the barren

desert will be fulfilled in the advances made in intelligence, education, industry, and the Lord's blessings upon his children; in fact, this has already been fulfilled more or less completely.

8. As for the treasures that the tribes will bring to Ephraim's children, the explanation of this is implied in what we have already said. The people of this tribe are the leaders in the gathering of the ten tribes from the land of the north; and as such the others, if they come at all, must come to them. These treasures will be used for the interests of Zion. This contribution of treasure need not be thought of as being rapid at first. There are thousands even now who believe in the latter-day work, and would join it but for the chains of tradition that bind them; but we may look for them to do so in the near future when the cloud passes away from their minds.

The phrase, "the boundaries of the everlasting hills shall tremble at their presence," is a figurative expression. It is no other event than this, that the number of people shall be so great who shall be discovered by the gospel as to awe the adversaries upon the everlasting hills.

CHAPTER XX.

SUMMARY AND CONCLUSION.

In this work we have endeavored to prove that the ten tribes of Israel, who have been thought by a great many people to be located as a separate nation somewhere in the north, were in reality scattered among the nations of northern Europe, and that they are now being gathered, in fulfillment of ancient prophecies, in the movement known to the world as "Mormonism."

We gave a brief sketch of the Hebrew people from the time of Abraham to the days when they were divided and scattered. We showed that the birthright was vested, according to the custom of those days, in Reuben, the eldest son of Jacob, but that he lost it through sin, that afterward it was given to Joseph and, when he was supposed to be lost to his father and brothers, to Judah, but that when Joseph was recovered the birthright became thus vested in two persons and also in their descendants.

We also showed that the descendants of Judah ruled among the people known as the house of Judah, afterward as Jews, and that

the descendants of Joseph ruled in what was known as the house of Israel. It was made clear that the house of Judah was composed of a half-tribe of Simeon, a half-tribe of ~~Lehi,~~ Levi the whole tribe of Benjamin, in addition to the tribe of Judah. Also it was shown that the ten tribes were the same people known as the house of Israel, Ephraim the representative of Joseph ruling among them.

We detailed the scattering of Israel, or the ten tribes, showing how they rebelled against the commandments of the Lord, how they were led away by Shalmaneser and their country repeopled with subjects of that king taken from other parts of his dominions, how they were ultimately scattered among the northern nations, commingling with them till they quite lost their identity. We likewise followed the fortunes of the Jews, the tribes of Judah, from their first dispersion to the present time.

Finally, we have shown that there are to be two gatherings—one of Judah and one of the ten tribes—that the Latter-day Saints are of the tribe of Ephraim (the name given also to the ten tribes), that the gathering of the ten tribes is identical with the gathering of Saints to the land of Zion, Ephraim, who has the birthright or the rights of priesthood in

Israel, being gathered first in order to "hunt" and "fish" for the other tribes, their brethren, among the peoples of the north—England, Scandinavia, Germany and many other countries in that general locality, and from colonies abroad derived from them—and that there is no prediction or statement in the Scriptures, ancient or modern, with which the theory advanced in these pages concerning the ten tribes, their location and identity, is not in entire harmony, when interpreted in the light of sacred history.

The question might be asked, Why should the Lord have permitted the scattering of the ten tribes among the nations of the north countries? We believe that there was a divine purpose in this, which could not have been accomplished by an isolation of these people in a land separate from the rest of the world. And this purpose we shall attempt to explain in what remains of this concluding chapter.

First of all, it is not reasonable to suppose that He who created the earth and man would utterly lose track of his creations after they were brought into existence, but rather that He would guide their course to their ultimate destiny. That He has actually done this is evident from the fact that he revealed to his servants the history of the chosen people before they lived it out. The

prophets have given us not only the general plan of that history, but a great many details therein, and these—both general plan and details—have been answered by the facts in the case so far as the wheels of time have brought them due.

Many of the events in the history of the Hebrew people appeared disastrous at the time, but viewed in the light of subsequent events and the ultimate designs of the Almighty, so far as have been disclosed to man, become distinctly beneficial in the long run. This is especially true of the house of Israel, or the ten tribes, in their scattering.

In the early part of the history of the whole house of Jacob the Lord forbade them to commingle their seed with the seed of the Canaanites and to abstain from worshipping their idols. He commanded them, on the contrary, to slay them outright or drive them from the country. But the chosen people disregarded this divine mandate. And the result was that, before they got to the point where they began to intermarry with the Canaanites, the Lord caused them to be led out of the land where this admixture of blood would be impossible.

The removal of the ten tribes from their native land to an alien people is attributed to their falling into idolatry. It may be so in a measure.

but that was not the main cause of their transportation, for the Lord declared through his prophets that these very people, after their removal, would worship idols day and night. There must, therefore, have been another reason. What was it?

This: The Lord did not wish the seed of Abraham, Isaac, Jacob, and Joseph to commingle in blood with that of the Hamite races. He therefore removed them out of the way. That so far as the leading of the people away is concerned. But why did the Lord permit them to be scattered among other peoples? There must have been a purpose in this also. What was it? In our opinion that purpose was to elevate those nations among whom they were scattered. He designed them, in other words, to commingle their blood with that of Shem and Japheth, since both Medes and Persians were of this seed.* At first they dwelt among the Medes, the Hycanians, and the Persians, in a mountainous country where they developed a love of freedom, although they were carefully guarded so that they might not make their escape. They were, therefore, trained

*Not only this, but more particularly as to their admixture with the Northern Europeans, who are as a result of this the foremost in the present civilization and powerful nations of the world.

with these peoples before their migration north as related by Esdras.

The results of this admixture of races of the north were favorable to both. A new generation of men arose in whom superior qualities prevailed—finer physiques, higher mentality, a more robust manhood. The seed of Abraham is the more spiritual part among these peoples—the descendants of Shem and Japheth—the purely Gentile seed being more inclined to the temporal. Both are of course necessary; but this line of cleavage furnishes us with an answer to the question, How can we tell those who are of the house of Israel among the nations that have come from this admixture in greater or less degree.

From this stock shall come forth the mighty hosts of Israel, to be restored to the land of their inheritance, when both the land of Jerusalem and and land of Zion shall be enlarged and filled to their remotest borders; when Zion, triumphant, shall stand unrivalled in majesty, dignity, and power, the permanently glorious of the earth; when all the factions of the house of Jacob—Jews, Israelites, Nephites, and Lamanites—shall be reunited and receive their portion; when Jerusalem shall regain her splendor and shine as the great metropolis of the eastern division, with her twelve golden gates; and when David again

shall reign, and the roar of the lion of Judah shall be heard from the snowy peak of Lebanon to the borders of the Red Sea.

Thus have we answered the question, Who and where are the ten tribes of Israel?

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